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THE CATHOLIC UNIVERSITY OF AMERICA

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What The Reviewers Say About . . .

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by

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THE CHILDREN ARE COMING!

WYLMA R. CURTIN*

Scuffling down the country lanes, scrambling through narrow alleys of slums, trotting briskly down broad city thoroughfares, hippety-hopping across well kept suburban lawns—children are coming to school! From every geographic direction, from every social-economic level, from every I.Q. range—children are coming to school! Not just the same children who came before, not just replacements for the children who finished last year, but more and more and many, many more children are coming to school!

The enrollment of our schools today, 1949-1950, has overrun our normal supply of classrooms and teaching staff. But—the enrollment of our schools next year, 1950-1951, and the year after that, 1951-1952, and for at least the next decade—the enrollment of our schools will increase steadily and by very appreciable numbers.

The basic data for the prediction of future school enrollments lie in the official report of the birth rate in the United States.¹ Table 1 indicates the upswing in birth rate during the past

TABLE 1
RECORD OF BIRTHS 1937-1947

Year	Number of Live Births per 1000 Population	Total Number of Registered Live Births
1937	17.1	2,203,337
38	17.6	2,286,962
39	17.3	2,265,588
40	17.9	2,360,399
41	18.9	2,513,427
42	20.9	2,808,996
43	21.5	2,934,860
44	20.2	2,794,800
45	19.6	2,735,456
46	23.3	3,288,672
47	25.8	3,699,940

*Wylma R. Curtin, Ph.D., is an assistant professor in the Department of Education at the Catholic University of America.

¹ U.S. Bureau of the Census, *Vital Statistics of the United States, 1947* (Washington: Government Printing Office, 1949), xvii.

decade. This steady trend of increase from 17.1 in 1937 to 25.8 in 1947 depicts almost the entire range of birth rates reported during the history of the National Office of Vital Statistics. These birth rates which produced a total of 2.2 million births in 1937 jumped to the startling total of 3.6 million births in 1947. It is predicted that the 1947 birth rate will continue relatively constant through the succeeding five years. That the birth rate in the United States has increased is obvious from the above figures; the implications of this rising birth rate are not so immediately obvious. It may, therefore, be advisable to point out certain of these implications.

How many school children will there be during the next decade?

In terms of the variables of fertility, mortality and immigration² it is predicted that the school age population of 28 million of 1949 will swell to 33.7 million in 1960—almost 6 million more children for the schools of our nation—indeed the children are coming to school!

Table 2 presents the number of school age children predicted for each year between 1949 and 1960. The children between the ages of 6 and 17 are subdivided into groups of elementary school age (6-13) and high school age (14-17). The total school population will rise steadily to a peak of slightly over 34 million children in 1958. However, the elementary school enrollment will reach a maximum of close to 24 million pupils in 1956. While the total school population and the elementary school enrollment will begin to decrease after the years of 1958 and 1956 respectively, it is to be noted that the high school enrollment of 11.3 million students in 1960 will continue to increase in size well into the succeeding decade until about 1965. As compared with the school year of 1949-1950 this growth in school population represents an increase of 22 per cent in both the elementary and the total school enrollment and an increase of 34 per cent in the high school enrollment.

The figures of Table 2 represent the prediction of the num-

² U.S. Bureau of the Census, *Forecasts of the Population of the United States, 1945-1975* (Washington: Government Printing Office, 1947), 99.

Statistical Bulletin, Metropolitan Life Insurance Company, XX (February, 1948), 9.

TABLE 2
ESTIMATED NUMBER OF LIVING CHILDREN OF SPECIFIED AGES
IN THE UNITED STATES

	Number of Children in Millions		
	Age Group		
	6-13	14-17	6-17
1949	19.50	8.50	28.00
50	20.05	8.55	28.60
51	20.60	8.70	29.30
52	21.27	8.93	30.20
53	22.38	9.02	31.40
54	23.35	9.15	32.50
55	23.81	9.39	33.20
56	23.84	9.76	33.60
57	23.69	10.31	34.00
58	23.40	10.80	34.20
59	23.02	11.08	34.10
60	22.33	11.37	33.70

TABLE 3
ESTIMATED NUMBER OF CHILDREN WHO WILL ATTEND
CATHOLIC SCHOOLS IN THE UNITED STATES

Year	Number of Children			Per Cent of Increase as Compared with 1949-50		
	Grade Level			Grade Level		
	Elementary	Secondary	Total	Elementary	Secondary	Total
1949	2,371,200	450,500	2,821,700			
50	2,438,080	453,150	2,891,230	3	1	2
51	2,504,960	461,100	2,966,060	6	2	5
52	2,586,432	473,290	3,059,722	9	5	8
53	2,721,408	478,060	3,199,468	15	6	13
54	2,839,360	484,950	3,324,310	20	8	18
55	2,895,296	497,670	3,392,966	22	10	20
56	2,898,944	517,280	3,416,224	22	15	21
57	2,880,704	546,430	3,427,134	21	21	21
58	2,845,440	572,400	3,417,840	20	27	21
59	2,799,232	587,240	3,386,472	18	30	20
60	2,715,328	602,610	3,317,938	15	34	18

ber of children who will need to be educated in all the schools available in the United States—public, private and Catholic schools.

How many of these children can be expected to attend Catholic schools?

This question can be answered in terms of the hypothesis that conditions of the recent past indicate probable conditions

for the near future. If it is possible to determine the proportion of total school age population which has been attending Catholic schools, it may be presumed that this proportion will remain relatively stable in coming years. The most recent data available for Catholic school enrollments are those for the year 1945. At that time the total enrollment in Catholic elementary schools was 2,140,840.³ In the same year the total population of 6-13 year old children was 17,596,800.⁴ During the same period the total population of 14-17 year old children was 7,937,800⁵ of which 420,707 attended Catholic high schools.⁶ Thus it is apparent that in 1945, 12.16 per cent of the 6-13 year old population attended Catholic elementary schools and 5.30 per cent of the 14-17 year old population attended Catholic high schools.

In terms of these proportions, Table 3 indicates an estimate of the number of children who will attend Catholic schools during the next decade. Quite naturally the trends for Catholic school enrollments follow those occurring in the total school population. The number of children in Catholic elementary schools will increase steadily to a peak of close to 3 million pupils in 1956. This means that Catholic elementary schools must be ready to provide for additional loads of from approximately seventy thousand to more than a half million children during the next six years. At its highest point this additional enrollment at the elementary level represents an increase of close to 25 per cent over the enrollment in Catholic elementary schools during the present school year, 1949-1950. From 1957 to 1960 the elementary enrollment will slowly decline, but the close of this decade should find the enrollments in elementary schools to be some 15 per cent above those of the current year.

At the secondary level the increase in enrollment will rise steadily up to and past 1960. By 1955 high school enrollments will increase 10 per cent; two years after that, by 1957, high school enrollments will increase another 10 per cent; two years

³ *Summary of Catholic Education, 1945-1946* (Washington: National Catholic Welfare Conference, 1948), 31.

⁴ U.S. Bureau of the Census, *Forecasts of Pop. 1945-1975*, 99.

⁵ *Ibid.*

⁶ *Summary of Catholic Education, 1945-1946*, 26.

later, by 1959, high school enrollments will increase still another 10 per cent. By the school year of 1960-1961 high school enrollments in Catholic schools will be one-third larger than during the present school year.

How many of these children who will attend Catholic elementary and secondary schools can be expected to enroll in each of the various grades?

The answer to this question can be given with reasonable accuracy. The current report of the U.S. Office of Education indicates that the grade distribution (in terms of per cents) of the total enrollment in public schools has remained relatively stable since 1934.⁷ It may be reasonably supposed that the same condition has been true of Catholic school enrollments. Therefore the grade distribution (in terms of per cents) of the total enrollment in Catholic schools during the recent past may be used to indicate the grade distribution of Catholic schools for the near future. Since the current report of Catholic school enrollments does not supply grade distributions at the elementary level, this information was obtained directly from the 1947-1948 reports of diocesan superintendents on file at the National Catholic Welfare Conference. The sample selected for examination consisted of twenty large dioceses which were representative of the various geographical areas of the United States. These dioceses provided an enrollment of more than 600,000 pupils which constitutes a 30 per cent sample of the total elementary school enrollment. This sample, being adequate with respect to size and representative with respect to area, served as the basis for determining the grade distribution at the elementary level. The per cent of enrollment in grades 1-8 respectively was 15.5, 13.7, 13.1, 12.9, 12.2, 11.6, 10.9 and 10.1.

Secondary school enrollments showed variations from the normal during the war years. Therefore the distribution of secondary school enrollments by grades was calculated from data for the school year of 1940-1941.⁸ The per cent of enrollment in grades 9-12 respectively was 32.6, 26.4, 21.9 and 19.1.

⁷ U.S. Office of Education, *Statistical Summary of Education, 1945-46* (Washington: Government Printing Office, 1949), 10.

⁸ U.S. Office of Education, *Statistics of Nonpublic Elementary and Secondary Schools, 1940-41* (Washington: Government Printing Office, 1945), 16.

These base percentages for grades 1-8 and 9-12 were applied to the total estimated enrollments for the elementary and secondary levels. The number of pupils which may be expected in each grade during the next decade are shown in Table 4. These grade distributions are presented graphically in Figures 1 and 2. The increased enrollment will follow the same general trend at all of the elementary grades rising sharply up to 1956 and dropping slowly thereafter. Figure 1 emphasizes the differences in enrollment at each of the elementary grades and points up the extreme size of the school population which may be expected at the primary level. Figure 2 reiterates the evidence that high school enrollments will climb steadily throughout the coming decade and will reach even new heights after 1960. The students in each high school class will far outnumber any enrollment that has ever previously occurred. It is possible that such factors as economic depression or an increased demand for some form of education beyond the high school diploma may increase the holding power of the high school and raise enrollments even higher than can be estimated at present.

The implications of these estimated increases in school population are numerous. The supply of school equipment, school buildings and teaching personnel must be expanded to meet these rising demands. Even today bulging class rooms are overcrowded to a degree that may impair teaching efficiency. Even today there is a shortage of qualified teachers. New teachers must be prepared; such preparation requires time and careful planning. It is of extreme importance that our present college students should be made aware of these future opportunities if our Catholic schools are to maintain the educational standards which they have enjoyed in the past and properly care for the children who are coming to school.

ESTIMATED ENROLLMENT IN CATHOLIC SCHOOLS FOR SPECIFIED YEARS
TABLE 4

Item	1950-51	1951-52	1952-53	1953-54	1954-55	
Enrollment by grade						
1	377,903	388,269	400,897	421,818	440,101	
2	334,017	343,180	354,341	372,833	388,992	
3	319,388	328,150	338,823	356,505	371,956	
4	314,512	323,140	333,649	351,062	366,278	
5	297,446	305,605	315,545	332,012	346,402	
6	282,817	290,575	300,026	315,683	329,366	
7	265,751	273,040	281,921	296,633	309,490	
8	246,246	253,001	261,230	274,862	286,775	
9	147,727	150,319	154,293	155,848	158,094	
10	119,632	121,730	124,949	126,208	128,027	
11	99,240	100,981	103,650	104,695	106,204	
12	86,551	88,070	90,398	91,309	92,625	
Elementary schools	2,438,080	2,504,960	2,586,432	2,721,408	2,839,360	
High schools	453,150	461,100	473,290	478,060	484,950	
Total enrollment	2,891,230	2,966,060	3,059,722	3,199,468	3,324,310	
1955-56 1956-57 1957-58 1958-59 1959-60 1960-61						
Enrollment by grade						
1	448,771	449,336	446,509	441,043	433,881	420,876
2	396,656	397,155	394,656	389,825	383,495	372,000
3	379,284	379,762	377,372	372,753	366,699	355,708
4	373,493	373,964	371,611	367,062	361,101	350,277
5	353,226	353,671	351,446	347,144	341,506	331,270
6	335,854	336,278	334,162	330,071	324,711	314,978
7	315,587	315,985	313,997	310,153	305,116	295,971
8	292,425	292,793	290,951	287,389	282,723	274,248
9	162,240	168,633	178,136	186,602	188,506	196,451
10	131,385	136,562	144,258	151,114	152,655	159,089
11	108,990	113,284	119,608	125,556	126,635	131,972
12	95,055	98,801	104,368	109,328	110,444	115,098
Elementary schools	2,895,296	2,898,944	2,880,704	2,845,440	2,799,232	2,715,328
High schools	497,670	517,280	546,430	572,400	587,240	602,610
Total enrollment	3,392,966	3,416,224	3,427,134	3,417,840	3,386,472	3,317,938

FIGURE 1
ENROLLMENTS OF GRADES 1-9 IN CATHOLIC SCHOOLS
FOR YEARS 1949 TO 1960

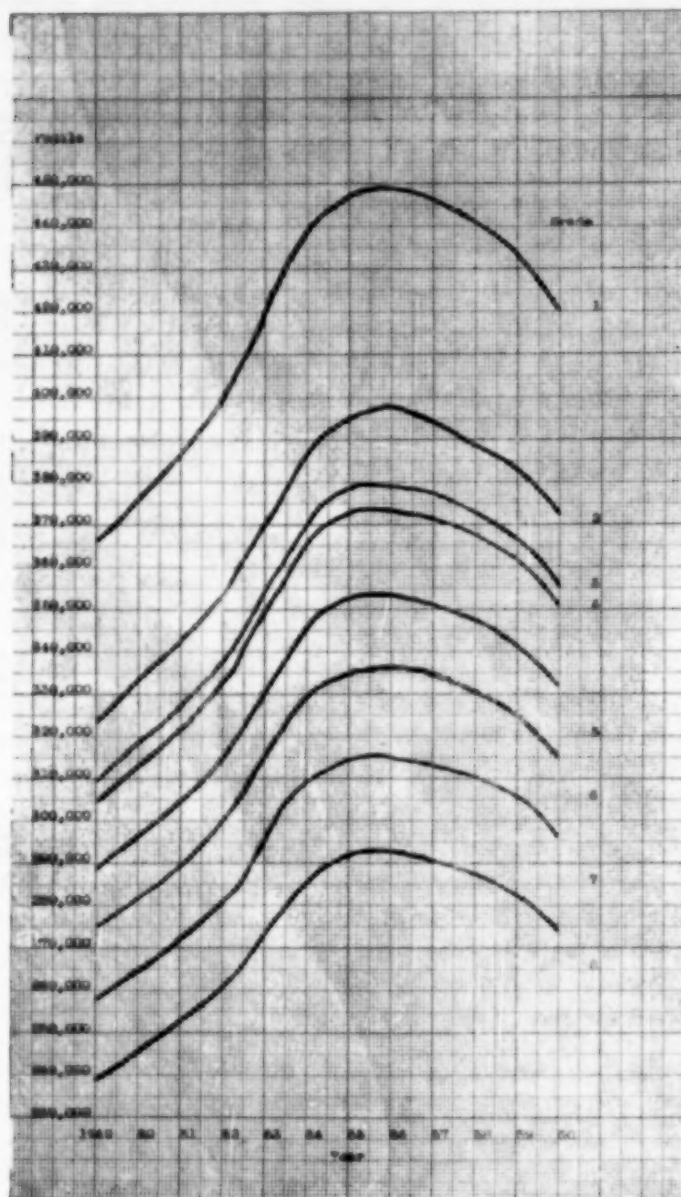
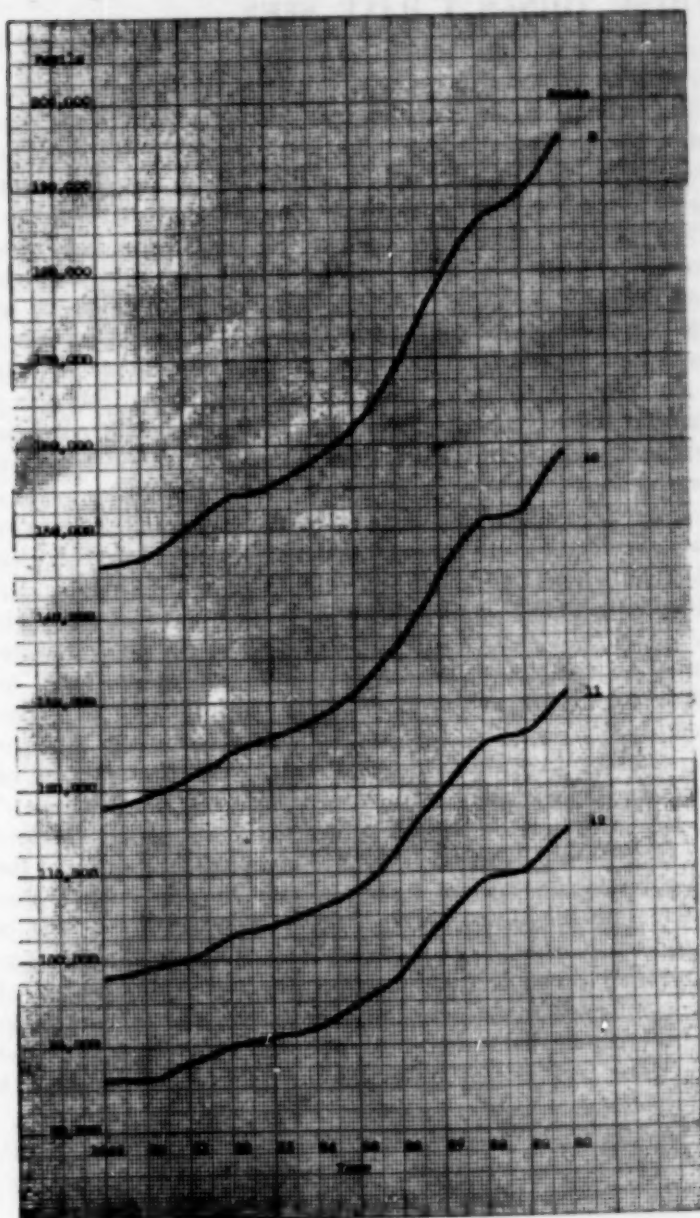


FIGURE 2
ENROLLMENTS OF GRADES 9-12 IN CATHOLIC SCHOOLS
FOR YEARS 1949 TO 1960



THESE THINGS I HAVE SEEN

EDWARD F. MOHLER*

We who teach in and love the Catholic schools should lay aside our professional jargon for a while. It has become too impersonal, disquieting and dismal. Let us speak plainly, earnestly and, I hope, moderately about some of our problems. There are those among us who believe we have made a compromise with the world, that we have laid aside our birthright and taken in place of it something less suited to our divine religion, something less effective. Over a long period of time I have seen and do not like several developments in our schools. I am setting them down knowing that I risk being told that I have an "older-generation" complex, or that I quiver not from enthusiasm but from senility. The importance of the subject is worth the risk.

Since the teachers are the heart of the schools let us think of them first. Religious teachers at times do not find their lot too pleasant. Actuated by the highest motives, dedicated to the difficult art of self-sacrifice, they are examples for all the world to see. Their lives offer numerous opportunities for heroic restraint and humility. Yet even they are expected to render an offhand perfection which is almost too much to ask of human frailty. I have watched in admiration and sympathy as many of my conventual friends pursued their college degrees year on year over the obstacles of teaching, transfers, delays, illness and changes in course to emerge at long last bedraggled, fatigued but triumphant. This long war of the embattled women of the Church may stand as an achievement in the spiritual exercises but, unless considered as a sacrifice, contributes too little to Catholic education. These devout souls certainly attain perfection but the schools lose them when they are sorely needed. I know full well that the spiritual must come first; I realize the many exacting demands of teaching and conventual life. But it may be insisted that "the children of the world" do a much

*Edward F. Mohler, Ph.D., is a professor at Mary Manse College, Toledo, Ohio.

better job of managing. Our lofty ideals might be more fully realized if we imitated them in organization.

But I am not exercised in this instance about the religious teacher. The lay teacher, though he live in the world with its annoyances and complications, often is troubled to the depths of his soul and stirred by an uncomfortable, chilling wonder. He fears he may not be equal to the tests placed before him. He may fail to rise to the heights of the religious teacher. If he be not among the bravest of the brave, the extraordinary demands on his courage seem to come with annoying regularity. When he is tired and worn with care he may conclude that he has been treated shabbily. I am not so sure that care and worry should take the blame. Where there is so much moaning there must be some meaning.

I would like to present the experience of one of my friends. He had given me permission to write about him. He is a lay teacher who has been serving in Catholic schools for a generation; perhaps I may say "regeneration," if you'll permit the wry pun. His story can show three things: first, he is not solitary but a type; second, he is uneasy as he looks back over his teaching career; third, his thinning hair rises affrightedly when he looks ahead. My friend has given himself to the intriguing work of teaching in all the grades of Catholic schools. At the outset of his work, fired with the enthusiasm of youth, he was not troubled at the prospect of poor pay. In fact if he had not been the recipient of private income he could never have considered teaching as a life-work. But he did become a teacher, one of the first in his part of the country. He gloried in his work, devoted to it more than the customary time and energy. No schedule was too heavy for him. Late classes, evening sessions, extension work, correspondence courses were taken on with relish. He was needed, the work was needed, so he plunged in. As the years streamed on my friend's income from teaching improved, not year by year but irregularly. He married and was gladdened by many children.

He has always insisted that he has had an interesting, well filled life. His contacts with fine people, his association and friendship with students have meant almost as much to him as his family. In times of serious personal problems he has helped

many students and colleagues, and they have helped him. From his little savings he has drawn to help the educational institutions which he served. Students have given him their gratitude. He has felt rewarded for having helped others. He has a becoming humility, and for this I like him. But he has also a child-like bewilderment, and for this I feel sorrow. Lately he has come to me, an old friend, to talk about his troubles. The time was over-ripe for this confidence. We went through school together, agreeing and disagreeing. Of late I have been insisting that he would be wise to "get out of teaching." He has not agreed with me. A mutual friend, one of the mighty politicians of the Mid-West, had begged him to accept a highly paid public post. He regarded the offer as a temptation to abandon the work of his life.

One of the problems which has tormented my friend has been the education of his children. He has given much of his life to Catholic education but he is going to find the education of his own difficult. The pressure of these later days, considerably reduced income, no encouragement from Catholic schools that the way of his children will be made easy—these have disconcerted him. He looks in vain for the "professional courtesy" so graciously extended by the schools of the world. My friend's predicament properly considered may bring a solution to ease the burdens of others placed in a like position.

Of course we will grant that no Catholic educator worthy of the name would deny the essential rightness of a living wage for lay teachers. That is a basic concept of Catholic justice. The theory of the living wage is not always accurately translated into action; the glow of romance may fade in the hard light of day. I take it we do need and do want the lay teacher in our schools, but wanting and needing him, we must abandon the idea that private income must ease the burden and obligation.

No Catholic educator worthy of the name would deny that teaching contracts are bilateral. My friend has found that some schools are altogether too high-handed in dismissals. In his own case, for example, there was a dismissal without previous notification, dismissal after public announcement of reappointment. A well established arrangement which had existed for years was summarily broken off without discussion or adjustment. Excuses

were offered but what excuses are there for administrative abuses? My friend has never asserted his rights. He says he was not raised to fight ecclesiastical authority. His feelings are for those others like him who find such crises humiliating, destructive of morale and unpleasant in their effects on family life. My friend looks back with alloyed happiness; he looks ahead to his few remaining years with dismay. If he had become a fireman, policeman, soldier, auto mechanic he could be at peace in his declining years.

Let us turn from the teacher to the school. Along the line from grade school to college I have seen the shortening either of the number or the length of class periods. Sometimes it is both. In the grades class periods are sometimes cut into fractions, each small portion given over to the "study" or exhibition of something. Part of this change is reasonable in the light of motion pictures, radio and television; but it appears that speed and the inclination to do too much with too little have moved us in strange ways. If school is a discipline and a way to character do we progress if we spend and spend smidgens of time on this, that and the other? It is not surprising that a state of nerves rules teachers and pupils. The teaching of too many subjects in too short a time dissipates time and vaporizes ardor. In no other walk of life do we plan so erratically.

The past two decades give proof that we have downgraded on fundamentals and upgraded on embroidery. In grade and high school the mechanics of language are not taught to be understood or retained. Grammar may have ended up in the mispronunciation "glamour" and in precious little more. "Subject and predicate"—what do they signify in logic and understanding and right use? "Subject and verb and object"—why must the first word in a sentence always be the subject? An inverted sentence means a classroom revolution for it breeds resentment. "Subjunctive" becomes a popular sound in the phrasing of a recent ditty. We pity the youthful wanderers down the corridors of the compound and complex sentence who end in frustration.

Beyond the mechanical confusion (surprising in a mechanical age, or it is?) are the defiles of literature, the wealth of sentiment and thought from the minds of the great. How sad it is

to witness the wanderings of the poorly prepared, seeking among the allusions of literature for they-know-not-what. A dozen "quiz kids" mean nothing as a measurement of educational results if great numbers of others understand nothing.

Today English is the language not alone of our schools but of the world as well. Reading, writing and speaking well the curious and interesting forms of that language should be a standard objective. The meaning, sound and aura of words, the ideas for which they stand, the integration of thought and words, form the beginning of that wisdom which we hope to attain more fully after a long life. The constant use of the mind, the tongue and the pen, the drill through the hours and the days which top geniuses in all the arts find essential, cannot be less useful to the ordinary mortal who wishes to make his way from this world into the next. If a Paderewski became great through years of practice; if Daniel Webster prepared through several decades of study and meditation to be ready for a presentation of the nature of the Federal Union; if William Jennings Bryan through long hours of study and practice laid down the rhetorical plans for "a cross of gold," "a crown of thorns" and "the crucifixion of labor," what then of the myriads who are rushed through our schools, given one or two hearings of the use of a word, a brushing with sentence structure and then are left to dangle? What has happened to drill? We may have changed the methods of dealing with it but we cannot change the mind. Have we done well? Judging by the unsureness of those who appear for advanced work the educational structure erected on them must be weak, unstable. Our youngsters are nervous because they are unsure. They don't know. They dread mistakes. They don't like to be hurt. They crawl into a shell or they become self-assertive to an oppressive degree. Modern gadgets cannot take the place of real training; that we have proved by the product. Habits of study must be inculcated. I can almost feel the "old fogey" comments as they fly by my large ears. My answer is to first make a plea for patience. Then I say it is a mistake to decorate a copybook maxim with a cynical glitter; it is also a mistake to abandon the copybook maxim. It is distilled truth. One of those maxims is: "Repetition is the mother of studies!"

I deplore the distance to which religion has receded in our schools. No matter what the world says religion is the most effective means we have by which to make young men and women whole. I like the myriad catechetical devices (so far as they go, they are good) but they cannot develop a religiousness, an alertness for moral tones; they cannot elicit the will to prayer, indicate the way of prayer, manage the practicalities of living that we may be members of the Mystical Body of Christ. Somehow today youth goes less often into the Church. Catechism as question and answer means a dead body. Catechism, prayerful, meditative, benignant, unctious for God and man, is an ideal still to be pursued.

The decline of the religious spirit is apparent in the falling off of vocations. Students profess to believe that monasticism is escapism. Their demeanor toward priests and nuns shows little regard for difference in status, or personality, or for "the cloth." The chosen ones who ease the way to God's throne are listed as ordinary unless they have a flair for the bizarre, ooze "personality," or teady to the whims of the young. This is not good for education or religion.

The sons and daughters of depression and war have lost their sense of true values. Some of our schools have aided and abetted this decay. Our newspapers use the society pages and the sports pages to out-headline and out-inch the news pages. In our schools a fantastic adulation is poured in worldly baptism on the heads of the "fancy Dans" who exploit the social graces, the "tumbling Timothys" who shatter one another in the sports arenas, the "glittering Jaynes" who extrude eastern artifices such as dye and perfume. The student body of a high school or a college dissolves in gloom when a star quarterback twists a knee. Daily bulletins are published to lower (and sometimes for publicity purposes, to raise) the tension. Week-long campaigns, with bloody internecine sideline fights, are conducted to name and crown "the beauty of the week," month or year.

In the name of common sense what have we done with the scholar? Has he no significance? Shall he have no honor? Who is more direct or honest in pursuing the objects of education, the athlete? the social lion? the glamor girl? or the student? Let us rather glamorize those who try, and try with slender means

to reach the fullest of their powers. Let us revere those who do what they can whether they are praised or not. What heights they might reach if they were praised. Need I suggest Albertus Magnus and Thomas Aquinas? Could we not glorify the hard worker who sacrifices much for an education? Could we not switch the spot-light from those who take all and give nothing save advertising to those others who take nothing and give all? My impatience, good friends, was born in the agony of watching helplessly as these misguided youngsters in later year became embroiled in unpleasantness with a world that laughed heartlessly at their shallowness.

And what of the soul? Is it merely a mind, an intelligence? For much of the twentieth century we have studied to understand and measure the mind. Psychology and Psychiatry (sometimes not quite clear in what they mean by "psyche") have become fetishes. This is the way of the world. To a degree it has become our way; we who know better have made concessions. The outpouring of techniques since World War I, the testing and calibrating; the upper thirds, percentiles and intelligence tests; scales and standards so different in values and "objectives"—add to the confusion. Complexes, phobias, inhibitions, conditionings flow out of groping, immature science. The results are applied to our students that we may more fully understand them! It is true that any one of a dozen tests may raise or lower the I.Q. of a subject, yet presumably most tests were engineered to do the same thing in the same way. Professor Herbert A. Toops, Ohio State University, devoted years to research in intelligence tests. The colleges of his state were beholden to him. Several years ago he addressed the Psychology Section of the Ohio College Association. His report was brilliant. His concluding remark was significant. Looking his colleagues in the eye to stare them down from their ivory towers, he said: "I wonder if we know what we are trying to measure!"

I am convinced we should take out the copy books and furbish up their maxims. "You can't get something for nothing." "All is not gold that glitters." "Honesty is the best policy." We should learn and live in agreement with them. We should praise all who so live. Virtue is its own reward but there is another decent reward—recognition and imitation of virtue. For ex-

ample I think we should learn catechism but not leave it as a text book; we should live it as a life book. As we demonstrate and do, so shall our students.

The hard test of our schools is not plant, personnel, personality but the degree of success which our schools prove in students who have learned to live with themselves, with others and with God. Even as we work life grows longer and more troubled. We and our students must be convinced that glint is superficial, wears away soon. I hope we and our students can be convinced in spite of enticements to the contrary, that "new movements" sometimes offer much but deliver little. We are made to seek perfection, peace and virtue. From the beginning we were perverse in not listening to the Word of Him who cannot deceive or be deceived. Today the opportunities to debasement have been diabolically multiplied. It should be our logical position to spiritualize our schools just as ingeniously yet solidly toward perfection, peace and virtue.

CATHOLIC ACTION SUMMER SCHOOL FEATURES CHRISTIAN FAMILY LIFE

The November, 1949, statement of the U.S. Bishops, "The Christian Family," will be analyzed in the keynote talks which will be given by Rev. Hector W. Daly, S.J., during the twentieth annual Summer School of Catholic Action. The Queen's Work, which sponsors the summer school, has announced the following itinerary: June 12-17, St. Louis; June 26 to July 1, Erie, Pa.; July 3-8, Chicago; August 21-26, New York, and August 28 to September 2, St. Paul, Minn. After the Chicago sessions, the faculty members will embark on the Sodality pilgrimage to Rome. The pilgrimage will also visit the famous shrines of the Blessed Mother at Lourdes, Fatima, and Montserrat. The faculty members will return in time to conduct the New York school sessions. Rev. Francis K. Drolet, S.J., assistant regional secretary for Sodalities in the New York area and recently returned from Sodality studies in Europe, will teach a course on the Sodality for priests and religious who attend the school.

SOME FACTORS FAVORABLE TO FACULTY GROWTH IN THE CATHOLIC SCHOOLS

REV. WILLIAM F. KELLEY, S.J.*

Presently there is great emphasis in educational circles upon the development of the best possible faculty. The preparation of teachers and the further development of those teachers in service have been the rallying point for many professional meetings this very year.

In Catholic education we presumably have the feeling that there is a special mark in favor of a school that is religious, one which is staffed in large part by religious and clerics and which is composed in its total faculty of those, whether lay or Religious, who are convinced of the inseparability of religion and education. We believe, therefore, that there is a distinctive character to the faculty of a Catholic institution. With an eye, then, on Catholic education it will be worthwhile to isolate some of the factors which are especially favorable in the development of faculty on all levels of education.

This analysis may serve to clarify our own thinking. More importantly, it may furnish us with an instrument with which better to interpret the particular genius of our type of education to other educators who are friendly but uninformed and to educational investigators visiting our schools who are little acquainted with Catholic schools and their comprehensive ideals.

If there is any group of teachers in whom professional growth should be realized, it is the religious and, secondarily perhaps, the clerical faculty. No other group of teachers, taken as a body, is stimulated by anything like the motivation which urges on the Brother, the Sister, and the Priest. They all are totally devoted to identical and supremely compelling objectives.

Four separate elements will be proposed which differentiate the contribution and work of religious teachers. Three of these were used previously to delineate the extent of the contributed

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services of the religious to an institution, but they have direct application here in our thoughts on the inservice development of teachers. A fourth element is newly proposed here to demonstrate how peculiarly suited the religious and the clerical life are for faculty growth.

A report to the Board of Review of the North Central Association of Colleges and Secondary Schools listed "three intangibles" which bear consideration in the evaluation of the services which religious teachers contribute to their schools.¹ These intangibles are offered here in the words of the investigator because they further the understanding of the spirit of the Catholic school:

1. *Contribution to objectives:* Catholic colleges exist for very specific and deeply religious reasons; and the religious on their faculties are there because they have surrendered everything else to dedicate their lives permanently and entirely to the very objective for which the college exists. They have, besides, been specifically trained, independently of academic training, to contribute to that objective. This is so true that one entering a religious group with completed academic training would still be required to go through the entire process of religious training before appointment to a college faculty.

This fact presents a unique situation in college education, that of a faculty group undertaking a personal life that is not easy because of devotion to the very objective of the college; and of a faculty group, prescinding from academic training, specifically trained to contribute to an unmeasurable objective. . . .

2. *Completeness of the Service:* The service of religious on these faculties is a matter of personal dedication of deep religious significance and responsibility to each of them. It is not their employment during normal working hours and days; but rather it is their whole life all day, every day and throughout the year. For this reason . . . it is not uncommon for a religious member of the faculty to give twice as much service as a conscientious layman, simply because he reserves no time for himself and knows no working hours or days and rarely vacations. His service to the institution, and this is especially true of Sisters, is his work, his leisure, his vacation, and his prayer.

3. *Economy of Administration:* Without exception religious faculty members have taken the Vow of Poverty which they cherish very highly. This gives to the individuals on these faculties a distinctly different ideal and psychology of expenditure, both of which reflect themselves in the effec-

¹ Letter from Rev. Wilfred M. Mallon, S.J., to the Board of Review of the North Central Association of Colleges and Secondary Schools, December 11, 1938.

tiveness of expenditure and an economy of administration universally recognized. This fact is remarkably true of Catholic colleges administered by Sisters. We are, by the kindly offices of our clientele who look upon our institutions as charitable and upon the religious as Christ's poor, as well as by the effective ideal of poverty in our lives, able to secure results equivalent to those of administrators who are forced to spend much more money.

To these should be added a fourth intangible which is peculiarly suited to the current interest in inservice education, namely:

4. *Life in a Professional Atmosphere.* We may define professional atmosphere as a composite of the details common to the life of religious and clerics in Catholic schools which are conducive to professional growth and enthusiasm for teaching. Which, then, are some of these details? It is no small thing that in Catholic schools the religious live on the campus and are adjacent to classrooms and laboratories. To them teaching and education are paramount; they represent the total and primary interest of those who have been assigned to the work. Ordinarily they represent the outcome of a selective process whereby those who are the most promising teachers are chosen from the total group of religious in the Congregation. They are or should be communities of scholars with their lives dedicated to teaching.

Their vacations are planned around opportunities for extra reading, summer schools to be taught or attended, or workshops. The members of the faculty recreate together and have ready opportunity for discussion with their professional peers. Younger members and veteran teachers mingle freely and the resources of years of classroom experience are thus at the disposal of the beginners. They are never removed from immediate proximity to a good library. They have constantly at hand a ready choice of periodicals and journals both in their fields and in professional education. Their Rule even provides that they shall have considerable public reading to be heard in common, and this legitimately may concern teaching problems. If they are college teachers, almost invariably they have come up to college teaching via teaching in the secondary schools. Thus there is insurance that they have had some courses in professional education, even though directed towards the secondary level. More

importantly they have enjoyed the salutary experience of direct contact with the minds of high-school youth. Educationally speaking, the morale of the religious teachers should be the finest. They have the highest motive for their teaching. Tenure is no concern. Worthy concern for welfare of one's marriage partner or offspring does not distract them. The finest retirement security is assured them. In short, they live in an atmosphere in which the individual teacher's inservice growth should continually flourish.

This type of life, some will charge, has disadvantages for great teaching; the experiences of the teacher are too one-sided. And yet mechanically how advantageous these details seem for a program of faculty development. There will be those who criticize community life for furnishing excessive security or for excessively restricting the outside-class associations of the religious teachers. They will lament that lack of challenge for existence which is often so salutary in the development of personality and character. How amusing that "lack of challenge" accusation must strike those who know community life! Surely, however there are many reasons for believing that if these last charges represent real disadvantages, they are outweighed by the potential benefits to be found in the professional atmosphere of the religious community for the development of a strong faculty.

There are, then, at least four factors native to the mode of life of the teachers in our Catholic schools which furnish an advantage from the outset in inaugurating a program for the inservice training of teachers. These are the teachers' unanimity in and awareness of the institution's objectives, their wholehearted devotion to service, the economy of their administration and, finally, the professional atmosphere in which the process of growth occurs.²

² The foregoing material is from the author's study, *The Inservice Growth of the College Teacher* (Omaha: Creighton University Bookstore, 1950).

THAT FAD CALLED CRIME!

HELEN WILLIAMS*

Unfortunately, we are a nation of Fads, which remain with us only so long as they are new and novel, after which we discard them for something more intriguing. It used to be modern psychiatry, with its glory of frustrations, inhibitions and rejections but the novelty wore off although much branched out to become juvenile delinquency. Right now we are in the throes of geriatrics, without having anywhere near solved the problems of crime and delinquency as such. Because, sadly enough, they are still very real problems, emphasized by their rapid mushrooming all over the country, heightened by that questionable thing called tolerance and, of course, fostered to a great extent by wartime moral lethargy.

I do not speak unknowingly of this because, for nearly twenty years, I worked in the criminal rehabilitation and closely allied fields, both in urban and rural areas. I urge, therefore, that this be accepted not as an intolerant approach to the subject, nor yet the ramblings of the town crank seeing nothing good arising from the modern world. It is written, rather, with the hope that substantial, God-fearing citizens will read and, perhaps, ponder upon the things going on outside their door—events they understand only vaguely and observe mostly as newspaper headlines.

The FBI has, belatedly, recognized that, fiction, song and drama to the contrary, the percentage of crime in rural areas is much higher than in urban—and even these figures do not tell the whole story. It is difficult to locate wrongdoing in rural areas; there are too many isolated stretches of territory. You cannot get into much trouble in the city without a police officer stumbling on you; the sheriff isn't likely to be riding over your newly plowed field, however!

Politics are unsavory in cities, to a great extent, but often obnoxious in rural areas. Arrest one farmer and you are stepping on the toes of a hundred or more relatives scattered through-

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out the community. One hundred votes will not make too much difference in large cities, usually, but they will swing a rural election. It is this particular phase that makes a big city's law-enforcement problems very different from a rural area's. In a sparsely populated county, where everyone knows everyone else, the problems are multiplied a hundredfold. You have the law enforcement agencies there—not the sheriff alone but usually the police department, as well—dependent upon local politics for existence.

An arrest, blocked by local feeling or political influence, readily dies in a rural desk because there is little you can do about it. If the officer resides in an urban area, however, and cares to risk some friction and not a little personal enmity, he can always force the issue. He'll find some superior who will back him; if one official won't listen to him, another will, even if for no more admirable reason than that he, himself, can capitalize on it later in a political campaign. He can appeal to a newspaper or civic organization that is eager to rectify a bad situation. He doesn't have to mount a corner soapbox to do it; there are more subtle ways in which to bring the issue to the right people.

If the city prosecutes a criminal with that intangible quality known as "influence," there will be antagonization and a loss of votes, of course. But, in return, the officials will gain far more votes than they lose for the community is large and the arrest will have touched a very minor proportion of the voters in a personal way. It is a strong, fearless man who, facing the prospect of an electoral defeat in a rural community, still dares to do his duty—and, if he does, its ten to one he'll be replaced in the next election by a more amenable man!

Oftentimes a locality is propagandized as a model of law enforcement or because of a novel or modern approach to the problems of delinquency and crime. It will be noted there is a lack of politics in law-enforcement agencies, that a police chief's qualities are an inspiration to his men, that the courts and prosecutor are able and impartial. But, in the end, a city is only as safe as its most obscure patrolman is efficient. A court by inadequate decisions can hamper him; an incompetent or compromising district attorney can put to naught some of the good work an officer does. Even high police officials can temporar-

ily disrupt some of the city's security. But none of it will actually wreck a community's welfare and safety if the individual officer clings to his ideals and puts his duty over and above his personal safety and security.

There is a happy middle-ground between harsh cruelty and maudlin sympathy, but few, unfortunately, seem to have found it yet. Statements to the contrary, the social service field, in general, borders treacherously close to the maudlin sympathy, and it is that very attitude which tends to bring some of the whipping-post-and-stocks attitude prevalent in society today. You can lead a horse to water, but cannot make him drink, is an old, accepted precept and you cannot teach a doctrine simply by ramming it, whole, down another's throat. Americans, in general, can be led wisely but not pushed. If you try to force them to tolerate one system, they will, more than likely, reject it, admirable though it may be.

Belatedly we are recognizing, for instance, that police officers are neither harsh, strong-arm ruffians, manhandling offenders, nor yet soft do-gooders who tolerate delinquency in order to show the criminal element that it has an eager friend in the police. We are trying to label our police with the title of youth-counsellor and social worker, both of which they definitely are not.

Most police officers are competent, well-educated, quick-witted, fearless men, eager to protect a community which is, far too often, lethargic to his problems, thereby making a policeman's lot a hard one. They are there to investigate calmly, competently and impartially, to bring justice to all and, above all else, to protect our lives and property. They are not supposed to play defense counsel for the delinquent crying his way out of jail by blaming everyone and everything (from his parents to his teacher, from his environment to his early training) for his offenses. They are not supposed to use their off-hours (too few and broken far too often by training school, court appearances, duty at conventions, parades and celebrations) to be youth leaders to a club some civic organization thinks up and then has no leadership to contribute!

There must be a happy medium between the frightening Gestapo and ineffective composite of weak tolerance and soft

acceptance of questionable theories masquerading often as modern police methods. We do not need an officer who revolts or cows the innocent, but we need even less the policeman who, by association with the potential delinquent, has broken down that barrier of respect always due the badge of law-enforcement. It is not entirely out of line to see the police, not as men who will violate our civil rights, not as those engaged in fictionized frameups so glaringly absent from present day police methods, but as deterrents to any streak of lawlessness we might possess. Familiarity breeds contempt and if we are to take more or less seriously the fundamentals of psychiatry, with its attendant rejection and frustration theories, what of the young hoodlum who has played ball with the policemen in his so-called Youth Center—sponsored by so many police departments today—and yielding to temptation, is taken into custody by one of his own counsellors? If the child psychology experts are correct, imagine the reaction of the youth sent to jail by his one-time club counsellor who, however, was merely doing his duty but, to the culprit, was betraying a friendship (a friendship of which he, of course, was taking undue advantage, although he will fail to recognize the fact).

The welfare field, with its many allied bodies, must take upon itself much of the blame for failures which have, instead of lessening delinquency and crime, merely resulted in confusion. Welfare conferences are nice breaks for the social worker, where she can make new friends or renew old acquaintances, but they often accomplish less than nothing. They pile up reams of statistics for tomorrow's attic but, in the end, any reasonably intelligent person can prove that the moon is made of green cheese if he's given enough time—and paper. It's what is done about the studied problems that really counts.

Another angle to be considered is that the social workers' union is infested with communists and communism builds its program on atheism and a lack of moral ethics. The members march in every New York May Day Parade, take part in demonstrations of every subversive group, belong to all the Red-fronts. Too many secular colleges employ lecturers and instructors who are, to put it mildly, tinged with pink. Welfare conferences are frequently convenient cover-alls to spread prop-

aganda for the welfare state. It is difficult for anyone entering the field because of a natural liking for his fellowman to keep his equilibrium in this hodgepodge.

We have, far too often, observed the pitiful spectacle of the criminal taking first a gullible social worker, then a vote-seeking judge and, finally, a whole community for the well-known "ride." The drama usually ends in the penitentiary, of course, but, unfortunately, not before a lot of damage has been done and a lot of innocent people have been hurt. Nothing is more discouraging to a loyal, dependable police officer, who takes his oath seriously, than having his work go for naught, hearing himself defiled by unscrupulous defense counsels, weak-principled social workers and, possibly, politically-minded judges.

For it is easy to say no man is "all bad" but that hardly gives us a right to turn loose upon society those dealing in violence and immorality. We have no legal or moral right to endanger the lives and property of thousands of citizens in order to attack the questionable possibility of saving one who takes but little interest in saving himself at the moment!

It is oversimplification of the problem to say poverty contributes to crime; so does weakness masquerading as tolerance. It must not be forgotten that Lincoln rose from a one-room log cabin and illiterate poverty to the fame and honor of the White House because he had the stamina and determination that crowns struggle with success. In this happy day of government subsidies, free day and night schools, endless opportunities for all willing to work for them, anyone can do likewise with far less sacrifice on his own part.

Sociologists compile books of statistics on the subject of environment and the number of delinquents coming from the wrong side of the tracks. But who ever pointed out the successes (many of them spectacular) whose roots go deep into the mud and mire of Shantytown? Sad though it may be, the truth, too, is that often a wealthy or otherwise influential citizen is able to buy his way out of difficulties for which another less prosperous one must pay with time and reputation. And, where prosecution does progress and slums and poverty cannot be blamed, we talk grandly of frustrations, pampering or misunderstanding. Isn't it just as logical to think it might be similar emo-

tional disturbances and not poverty or environment, as elements in themselves, that bring crime to the slum child?

Nor is it uncommon to hear a scoffing at the generally accepted moral standards. Sociologists, educators, jurists have often openly, and more frequently by intimation, suggested the moral code is old-fashioned and should be relaxed. But, after all, our laws stem from the Ten Commandments and what shall we do with the Bible and the Church if we fail to acknowledge their teachings? It is a sad spectacle of the result of indulgence of secular education, without religious training to supplement it, and acceptance of a college system enveloping atheism beneath the broad terms of economics, sociology, or psychology without actually realizing its deadly and far-reaching results.

It is too easy to condemn the present system, the lack of slum clearance, race discrimination, parental and school inadequacies, church laxity and, in a blind moment of passion, the whole police and judicial system. All, yes, must carry their share of blame but, at the same time, refusing to face facts honestly and impartially isn't going to solve our problems, either. We must instill in the child—and, if need be, the weak adult—the proper discipline, a healthy regard for the rights of others and good moral standards which will eventually wipe out most crime and delinquency. But we shall accomplish less than nothing unless we face the whole situation honestly and unafraid.

RESTORATION OF COLONIAL CONVENT TO BE RESUMED

The first convent established in America is to be restored. Most Rev. Archbishop Patrick A. O'Boyle of Washington has given permission to the Society of the Restorers of Mt. Carmel in Maryland to resume activities, abandoned during the war years, to restore the Mt. Carmel Convent. The convent was established in 1790, the first convent for any religious order for women in the thirteen colonies. In 1933, two of the original seven buildings were found standing. Restoration work began, and His Holiness Pope Pius XII designated the convent as a place of pilgrimage.

ST. PAUL AND SPIRITUAL MOTIVATION*

REV. DOMINIC J. UNGER, O.F.M. CAP.**

CHARITY

Since an intimate union with Christ is perfection, it is not difficult to see that charity will be the foremost virtue in the active perfection of a Christian. All that we have been saying about growing in Christ, about increasing in His knowledge, about suffering in Him, speaks at least implicitly for the necessity of loving Christ. The better we know Christ the more ardently can we love Him. On the other hand, a burning desire to know Christ speaks for the presence of a great love for Him. One can hardly conceive of St. Paul's ardent desire to know Christ (Phil. 3: 11-14) without an equally forceful love of Christ. Hence, the motives that were adduced by him for knowing Christ hold as well for loving Him.

The love of Christ is all-important in the spirituality of St. Paul. He calls eternal destruction upon those who do not love Jesus (1 Cor. 16: 22), but wishes the grace of God upon all who "have a love unfailling for our Lord Jesus Christ" (Eph. 6: 24). "It is now no longer I who live, but Christ lives in me. And the life that I now live, I live in the faith of the Son of God, who loved me and gave himself up for me" (Gal. 2: 20). Can you conceive of St. Paul's not returning that love? This motive of Christ's loving him, even while he was a sinner, is often on the lips of the "vessel of election" (Tit. 3: 3-7; Eph. 5: 2). Since Christ showed His love for St. Paul by dying on the cross for him, St. Paul on his part glories in nothing but the cross of Christ (Gal. 6: 14). He wants all Christians to love Christ to such an extent that everything that they do be motivated by love for Him: "Whatever you do in word or work, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3: 17).

*Continued from May, 1950.

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Christ is God; love of Christ is love of God. And the love of Christ should lead to the love of the Father and of the Spirit. This St. Paul expresses very emphatically by his repeated doxologies to the Father and the Son and the Holy Spirit, by his frequent thanksgivings for the great benefits he and his readers have received from God, and by often acknowledging that his vocation and that of all Christians is from God the Father.

Love of Christ and of God necessarily includes love of neighbor. Because we are united with Christ the Head of the Mystical Body we must love also the other members of that Body. The Apostle loves to motivate his readers with this thought. His lyrical exhortation to perfect themselves in charity was based on the motive of their mystical union in Christ and with one another (1 Cor. 12-13). The practice of charity as proposed in chapters 12-15 of Romans receives its motivation from the doctrine of the Mystical Body (Rom. 12: 3). In Gal. 6: 1-10, charity is to be practised because we are in the Spirit (5: 25). In Col. 3: 14, charity is styled the bond of perfection, the unifying principle of all virtues, which is motivated by the consciousness of our mystical union with Christ (3: 1-4). Finally, this motive is emphasized in the letter to the Ephesians (4: 1-16).

The greatest act of charity is Christ's love in redeeming us. To this splendid example of Christ, St. Paul refers a number of times explicitly (Col. 3: 13; Eph. 4: 32-5: 2; Phil. 2: 1-11).

The Apostle realized that almsgiving was difficult, so he brings forth strong motives. Christ being rich became poor for our sakes (2 Cor. 8: 9). The Macedonians had given abundantly and received an abundance of spiritual joy in return. This example should stimulate the Corinthians to a like generosity (2 Cor. 8: 1-5). Almsgiving is followed by temporal as well as spiritual blessings (2 Cor. 9: 8-11); in heaven it will have an eternal reward (vss. 6-7). It promotes the glory of God inasmuch as the recipients will give thanks and glory to God (vss. 12-14).

Zeal is another marvellous expression of charity. St. Paul preached the Gospel amid many tribulations because he wanted to please God who appointed him to this work (1 Thess. 2: 1-4). This appointment was an immense grace in itself and it entitled him to actual grace for fulfilling his office (2 Tim. 1: 9-12).

Therefore he admonishes Timothy to be strong in the grace of Christ (2 Tim. 2: 1). Of himself he wrote: "But by the grace of God I am what I am, and his grace in me has not been fruitless—in fact I have labored more than any of them, yet not I but the grace of God with me" (1 Cor. 15: 10). This consciousness that the grace of God was assisting him accounts for his extensive and intensive mission activity. Further, the excellence of the mystery of Christ and the thought of presenting every man perfect in Christ was the goal and central drive of his apostolate (Col. 1: 28-29). Finally, the hope of a reward was not the least motive for his tiresome labors. Standing on the threshold of eternal life, he looked back over his long line of achievements and exclaimed with confidence and joy: "I have fought the good fight, I have finished the course, I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will give to me in that day; yet not to me only, but also to those who love his coming" (2 Tim. 4: 7-8).

FAITH IN CHRIST

If we are to perfect our life in Christ, if we are to imitate His life, we must know Christ and the Christian religion. Faith is the ordinary means for acquiring this knowledge. Hence, it is not surprising if St. Paul stresses the perfecting of faith. It presents the object we are to love, the goal for which we must strive. It alone gives us the proper evaluation of our religion, of the motives that will lead us on the way to a closer union with Christ and God.

St. Paul mentions faith along with charity very often, and generally faith is in first place (*e.g.*, 2 Thess. 1: 3). If he praises any virtue in his readers, faith is certainly to be among them (1 Thess. 1: 2-10; Rom. 1: 8). He gives thanks and prays for an increase of faith (2 Thess. 1: 3; Rom. 15: 13; Col. 1: 4-9; 2: 5-7; Eph. 1: 15). This faith is founded in Christ and receives its stability from Him (Col. 1: 4; 2: 5-7; Eph. 1: 15; Heb. 12: 2). Faith is based on the truth and veracity of God (Rom. 4: 3); but Christ is God: "For in him dwells all the fullness of the Godhead bodily" (Col. 2: 9).

Neither circumcision nor uncircumcision count for the new

life in Christ, "but faith which works through charity" (Gal. 5: 6). Here too the new life in Christ postulates an increase of living faith for perfecting that vital union in Christ. St. Paul prays earnestly for this great gift of an ever deeper and broader faith for the Ephesians in the beautiful passage quoted above (Eph. 3: 16-19). Of himself the Apostle had acknowledged so beautifully: "It is now no longer I who live, but Christ lives in me. . . . I live in the faith of the Son of God, who loved me and gave himself up for me" (Gal. 2: 20).

HOPE IN CHRIST

However profound our knowledge, however ardent our love of God in this life, they will always be imperfect. Only in heaven will they be perfect when we shall see God face to face and possess Him who is the object of our love. Until that blessed time arrives, we must content ourselves with, and be encouraged by, the virtue of hope, by the confidence that we shall obtain the graces necessary to attain glory. The author of hope is God, from whom it gets its supreme value. "Let us hold fast the confession of our hope without wavering, for he who has given the promise is faithful" (Heb. 10: 23). Christ is the divine Mediator of our hope. Through Him we expect to obtain all grace from God (2 Cor. 3: 4-8). In Him who died for us though we were still sinners, we place our hope (Rom. 5: 11). If we hope in Him we shall be to God's glory (Eph. 1: 12). The Hebrews had been discouraged because of their many trials. St. Paul demonstrates the greatness of Christ and of His sacrifice for them for no other reason than to instill confidence into those who were nearly losing their faith. "Let us therefore draw near with confidence to the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4: 16).

Another powerful motive of hope is the possession of God, of life with Christ. St. Paul very frequently appeals to this motive to encourage the people. And the value of this motive increases if we realize that a Christian has already begun eternal life. The life of grace begun through Baptism gives us a title to life everlasting (Tit. 3: 7). The indwelling of the Spirit is

a pledge of a glorious resurrection (Rom. 8: 11; Eph. 1: 13). Christ in us is our hope of glory (Col. 1: 27). Because we are in Christ we need not fear damnation (Rom. 8: 1). Christ our Head rose gloriously, so we too shall rise gloriously (Rom. 8:11; 6: 4). The hope of the Christian was greatly strengthened by the thought of meeting Christ at His Second Coming (1 Thess. 1: 10; 1 Cor. 1: 7; Phil. 3: 20).

OTHER VIRTUES

Around the queen of virtues, charity, St. Paul groups many other virtues. He often mentions them with charity and bases them on the same motives. Often he adds particular motives for the various virtues; for example, obedience ultimately rests on the authority of God (Rom. 13: 1); that makes it invaluable. Servants should obey their masters as if obeying Christ (Eph. 6: 5-6); no greater incentive could be offered to anyone for obedience. Humility will become easy if we remember that all we possess comes from God (1 Cor. 4: 7), and if we keep our eyes on Christ's excellent example (Phil. 2: 8).

The newly converted pagans of lust-filled Corinth did not have it easy with chastity. St. Paul gave them a motive that has inspired chaste souls ever since: the body of a Christian is the temple of the Holy Spirit (1 Cor. 6: 19) and a member of Christ's Body that has been bought at a great price (1 Cor. 6: 13, 15, 20). He holds up to them the charm of Christlike virginity: it is better not to marry; the virgin is more blessed; she can devote herself entirely to pleasing God (1 Cor. 7: 32-34, 38, 40).

What Christian preacher or ascetical writer has exhorted his listeners or readers to greater and higher virtue than St. Paul? "For the rest, brethren, whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, if anything worthy of praise, think upon these things" (Phil. 4: 8). The motive for this high degree of virtue is to be their transformation into Christ (Phil. 3: 20-21). Besides, the grace of Christ will help them: "And may the peace of God which surpasses all understanding guard your hearts and your minds in Christ Jesus" (Phil. 4: 7).

St. Paul encourages people in the various states of life by proposing strong and attractive motives. Husbands are asked to love their wives as Christ loved His Church (Eph. 5: 25-33). Wives should be subject to their husbands as the Church is subject to Christ (Eph. 5: 21-24). And this, "because a husband is head of the wife, just as Christ is head of the Church, being himself savior of the body" (Eph. 5: 23). Besides, in observing this order between husband and wife, they are following the divine example: God made Eve from Adam and not *vice versa* (1 Tim. 2: 11-14).

Servants naturally find it difficult to obey their masters. Therefore St. Paul gives them a number of motives. They ought to serve "not . . . to the eye as pleasers of men, but in singleness of heart from fear of the Lord . . . knowing that from the Lord you will receive the inheritance as your reward. Serve the Lord Christ" (Col. 3: 22-24). Serving masters is something grand; it is serving Christ and God. Besides, the masters considered in themselves are worthy of honor (1 Tim. 6: 1); servants should try to please them in all things (Tit. 2: 9).

Masters, on the other hand, are likely to mistreat their servants. Hence, the warning motives: "Masters, give to your slaves what is just and fair, knowing that you too have a Master in heaven" (Col. 4: 1). The epistle to Philemon is a chain of motives which ought to guide Philemon in being kind to his run-away servant. Note the praise of charity and faith (vss. 5-7), the insinuation of authority (vs. 8). Onesimus, the servant, is now a fellow-brother in Christ and much more valuable to his master than before (vss. 9 ff.).

In the pastoral letters we find many exhortations to a virtuous life for the clergy—deacons, priests, bishops. The dignity of their office should be for them a motive (1 Tim. 3: 16). The very ideal of being a good minister of Christ should prompt them to strive for that goal (1 Tim. 4: 6). Piety is profitable for many things (1 Tim. 4: 8). They have received grace through ordination for fulfilling their office (1 Tim. 4: 14; 2 Tim. 1: 6). For meekness toward sinners the ministers should recall that they were once in need of God's mercy (Tit. 3: 1-7). St. Timothy is charged by the authority of Christ and encouraged

by His Coming to fight a good fight and lay hold on eternal life (1 Tim. 6: 12-14).

PERFECTION IN GENERAL

St. Paul often counsels his readers to strive for holiness. He adduces the will of God and the good pleasure of God as a motive. For example, he writes to the Romans:

I exhort you therefore, brethren, by the mercy of God to present your bodies as a sacrifice, living, holy, pleasing to God—your spiritual service. And be not conformed to this world, but transformed in the newness of your mind, that you may discern what is the good and acceptable and perfect will of God (Rom. 12: 1-2).

Man must conform himself to God's will both in his external and internal life. True, this divine will is in the first place a norm of action, but a norm also acts as a motive when viewed as a value, as a guide to perfection. And the divine will is the safest guide that can be had. Epaphras was always solicitous for the Colossians in prayers that they "may remain perfect and completely in accord with all the will of God" (Col. 4: 12); namely, that they may be brought to the full measure of perfection according to God's will.

The Apostle often prays for the perfection of his readers; thus at least implicitly proposing the motive of divine help and showing them that he is really interested in them, which is often a very powerful motive:

And may the Lord make you increase and abound in charity towards one another, and towards all men just as we do towards you, that he may strengthen your hearts, blameless in holiness before God our Father, at the coming of our Lord Jesus Christ, with all his saints (1 Thess. 3: 12-13). . . . And may the God of peace himself sanctify you completely, and may your spirit and soul and body be preserved sound, blameless at the coming of our Lord Jesus Christ. He who called you is faithful and will do this (1 Thess. 5: 23). (Cf. also 2 Thess. 1: 11-12; 2: 15-16).

In the last line of this quotation our Doctor appeals to the faithfulness of God, as he does frequently elsewhere. He reminds the Thessalonians that God is faithful and will confirm them and keep them from all evil (2 Thess. 3: 3, 24). To the Corinthians he writes: "And God is able to make all grace abound in you, so that always having ample means, you may

abound in every work" (2 Cor. 9: 8). Though this is said primarily of temporal goods in return for almsgiving, it is a general statement that includes spiritual goods. The Ephesians are exhorted to sanctify themselves by considering Christ's intention in delivering Himself up for the sanctification of His Church, "in order that he might present to himself the Church in all her glory, not having spot or wrinkle or any such thing, but that she might be holy and without blemish" (Eph. 5: 27). The Church, however, cannot be holy in that manner without the holiness of each member. So that motive given for the Church at large holds for each member.

The Philippians are to work out their salvation, mindful that God "in his good pleasure works in you both the will and the performance" (Phil. 2: 13). In the letter to the Hebrews we have the motive of the divine will and of grace combined: "Now may the God of peace, who brought forth from the dead the great pastor of the sheep, our Lord Jesus, in virtue of the blood of an everlasting covenant, fit you with every good thing to do his will; working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever" (Heb. 13: 20-21).

Note that in vs. 20 he recalls all the motives of the excellence of Christ Jesus and of His sacrifice, of which he had treated abundantly in the entire epistle. To this category of motives might be added the numerous cases in which the Apostle refers the vocation of the Christians to the call of God (e.g., 1 Thess. 2: 12; 4: 1).

The Apostle's sportive imagery is a good example of motivation to greater perfection. The Christian like a racer or fighter should be motivated by the prize that he will receive for winning: "... and they indeed to receive a perishable crown, but we an imperishable" (1 Cor. 9: 25). Timothy is admonished: "... train thyself in godliness. For bodily training is of little profit, while godliness is profitable in all respects, since it has the promise of the present life as well as of that which is to come" (1 Tim. 4: 7b-8).

St. Paul's grand treatise on the resurrection of the Christian together with Christ is one big motive for striving for holiness: "Therefore, my beloved brethren, be steadfast and immovable,

always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord" (1 Cor. 15: 58).¹⁰

Part II

HIERARCHY OF MOTIVES IN ST. PAUL

So far we have surveyed the kinds of motives St. Paul presents to his hearers and readers and for what virtues and states in life. Now we should like to show what relation there exists between the main motives and whether there is a kind of hierarchy of values among them.

The ultimate motive that St. Paul proposes is the will of God, doing God's good pleasure. This is expressed in the Father's call to perfection and in His giving the grace to carry out His will. To this divine will, then, all perfection can be reduced as to a center. And this motive does have a very high psychological value.

It is a fact that God embodied His will and love in Christ. Jesus is the excellent Mediator between God and man, in whose name St. Paul exhorts all Christians, and for the love of whom all things must be done (Rom. 8: 36; Col. 3: 17). Christ's love for man and the grace received through Him become powerful motives, especially when we consider that we are sinners whom Christ had to redeem. Therefore, the personal Christ is a mighty motive for holiness.

Christ, however, is not extraneous to our holiness. He is in us and we are in Him. Thus, we enjoy a mystical union with Him. Moreover, we are united to Christ as to the Head of the Church. Thus, all the faithful with Christ form His Mystical Body. Under this aspect union with Christ reaches its perfection. And this is a central, a universal motive in the spirituality of the Apostle. I hope I have made this sufficiently clear in the first part of the paper.

Some there are who doubt whether union of the Christian in the Mystical Body of Christ is such an important motive.¹¹

¹⁰ Friedrich Guntermann, *Die Eschatologie des hl. Paulus* ("Neutestamentliche Abhandlungen," [Münster, 1932]), 265-70.

¹¹ Paul von Chastonay, "Der mystische Leib Christi und die Aszetik," *Zeitschrift für Aszetik und Mystik*, XI (1936), 238-42.

There seems to be no solid reason for doubting. According to the Apostle the perfection of the Mystical Body is the ultimate perfection of all men (Eph. 4: 11-16). It must, therefore, also be the expression of God's will, and certainly the glory of God can not be promoted except through the Mystical Body. Moreover, the personal Christ holds a foremost place not only as the glorious Christ who is the efficient cause of our perfection, but likewise as the historic Christ according to whose pattern the Christian must live ethically in the Mystical Body. Again, union with Christ means also union with the Father and the Holy Spirit. Hence, this motive of the Mystical Body seems to be the sum of all other motives, the central motive for all others. By holding this, one does of course not deny other motives. We have seen that St. Paul acknowledges many motives. These can have a very high value subjectively. Many Christians have become Saints by pivoting their life on some such particular motive. The question, however, is whether or not they had the motive which according to the Apostle is the ideal motive for a Christian and which has objectively the highest value. That motive seems to be union in the Mystical Body.

We saw that St. Paul frequently appeals to an eschatological motive—to a reward, a just wage, a promise of future life, to death for sinners as exclusion from God's kingdom or as a great gain), to the second coming of Christ, to the glorious resurrection. No one will deny the force of this motive in the life of Paul and of every Christian.¹² In fact, the question arises whether this eschatological motive is perhaps the central motive of all of St. Paul's spirituality. In regard to the place of eschatology in Paul's theology, there are chiefly three opinions. Some place very little value on it and treat it almost as an appendix to Paul's theology.¹³ Others go to the other extreme and would make eschatology the central doctrine.¹⁴ A third group steers a middle course. Though eschatology is not the central doctrine, still it has an immense value for the Apostle, especially if one remembers that the life of justification is already a beginning of the eschatological blessings.¹⁵ Now, since the question of eschato-

¹² Guntermann, *op. cit.*, 10 and 28.

¹³ *Ibid.*, 11 and note 51.

¹⁴ *Ibid.*, 12 and note 53.

¹⁵ *Ibid.*, 12 f., note 54, and 265-70.

logy is chiefly a question of sanction and motive for the ethical life, the division of opinions described above also outlines the division of opinions regarding the place of eschatology among the motives of Christian living. Some have belittled it as a motive; others have exaggerated it; still others follow the golden middle course. The solution seems indicated in the third opinion.

For St. Paul there is no complete distinction between the motive of union in Christ and the eschatological motive, at least if the latter is considered in its positive aspect of Heaven, life with Christ and God. In this life we begin the union with Christ (Phil. 3: 7-11). We must strive to perfect it (Phil. 3: 12-14). But only in the next life will it reach its ultimate perfection (Phil. 3: 21). Mystically we rose with Christ at Baptism (Col. 3: 1, 3). Corporally we shall rise with Him when He will appear the second time (vs. 4). To these ideas, as to one motive, are attached Paul's exhortations. It seems, therefore, that for the great Apostle life in Christ and life with Christ in glory form one motive with a nice gradation from grace to glory, from Baptismal resurrection to the glorious resurrection. That is his reason for saying: "For me to live is Christ, and to die is gain" (Phil. 1: 21).

CONCLUSION

St. Paul's frequent proposal of motives followed by counsels to strive for perfection speaks loudly for the high value he placed on motives. Besides, all the motives are centralized in that of mystical union with Christ. Such a central motive is of the highest value. Father Lindworsky maintains that psychological findings show that a central motive, a general aim, a striving toward a whole, is by far more efficacious for making great strides in the spiritual life than many individual motives.¹⁶ For instance, if one is conscious of his part in the Mystical Body of Christ, in the redemptive work of Christ, and chooses the vocation of a priest, one will make greater progress if he keeps in mind a central motive—such as being a good physician of souls, with perhaps a concrete example at hand.

¹⁶ J. Lindworsky, *The Psychology of Asceticism*, trans. Emil Heiring (London: Lund, 1936), 7 f.

St. Paul seems to agree with this modern psychology. He wants every Christian to be perfect in Christ, to be another Christ. And that, not in any manner whatsoever, but conscious of the fact that each member of Christ's Mystical Body has a special function to perform (Rom. 12: 1; 1 Cor. 12). Hardly could a nicer "religious form" be given for our striving, "until we all attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, to the measure of the fullness of Christ" (Eph. 4: 13).

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THE CATHOLIC COLLEGE ALUMNI FEDERATION was formed at a recent meeting in Chicago of alumni representatives of five Catholic colleges. The objective of the organization is to develop increasing public support for the Catholic liberal arts college. Attending the meeting were alumni representatives of Loras College, Dubuque; St. Ambrose, Davenport; St. Mary's, Winona; St. Joseph's, Collegeville, Ind.; and St. Norbert's, West De Pere, Wis.

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SISTER M. AMELIA, O.P., chairman of the French Department at the College of St. Mary of the Springs, Columbus, O., has been awarded a Guggenheim Fellowship amounting to \$3,000. Sister Amelia will sail for Europe in August to pursue further research on Nicholas Bozon, thirteenth century Franciscan author. Sister has already published *Three Saints Lives by Nicholas Bozon*, and the Franciscan Institute is now printing her *Seven More Poems by Nicholas Bozon*.

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DR. AARON I. ABELL, associate professor of history at the University of Notre Dame, has received a grant of \$1,000 from the Social Science Research Council to aid him in research on the Catholic social history of the United States. His book will cover the period from 1865 to the beginning of World War II. Prof. Abell is the author of *The Urban Impact on American Protestantism, 1865-1900*.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

A CRITICAL SURVEY OF THE OPPORTUNITIES AVAILABLE FOR NEGROES IN THE CATH- OLIC SECONDARY SCHOOLS OF CHICAGO

by SISTER MARY PAULINE DEGAN, S.C.L., M.A.

This dissertation is an endeavor to present the Catholic ideals with regard to race relations and particularly to show to what extent the Catholic secondary schools of Chicago have realized these ideals. Against a background of fundamental Catholic principles, as voiced by Christ, the Apostles, the ecclesiastical authorities, and the lay leaders in the Church, is presented a report of the contemporary attitude of administrators in the Catholic secondary schools of Chicago toward the acceptance of Negro students in their respective institutions. In addition the dissertation includes comparisons between conditions in Chicago and in several other large metropolitan cities. Furthermore, some attempt is made to show the national and international importance of the attitude of Catholic educators toward the education of Negro youth by indicating some of the global implications of race prejudice. Finally, significant conclusions which are universally applicable to Catholic secondary schools are drawn from the facts presented.

A STUDY OF CERTAIN FACTORS IN VOCATIONAL MOTIVATION OF ADOLESCENTS

by SISTER MARY BLAISE LUTHER, O.S.F., M.A.

In order to study the vocational motives of high school pupils, 1,471 pupils attending seven Catholic high schools were requested to write compositions stating their vocational choices and occupational motives for making their vocational selection.

*Manuscripts of these Master's dissertations are on deposit at the John K. Mullen of Denver Memorial Library, The Catholic University of America, Washington 17, D.C. Withdrawal privileges in accordance with prescribed regulations.

Ninety-four types of occupations were mentioned as vocational choices. These vocational choices were classified according to the United States Employment Service. Fifty-four per cent of the total number of pupils participating in the study chose vocations among the professions and 26 per cent of the vocational choices were on the clerical and sales level.

The 2,184 occupational motives given by these high school pupils were grouped into fourteen categories. Interest in the field was the motive mentioned most frequently. It represented 40 per cent of the total number of motives given. In view of the fact that these pupils were Catholic boys and girls, it was disappointing to observe that the supernatural or religious motive included only 4 per cent of the total number of vocational motives.

The fourteen categories of vocational motives given by the pupils were classified into three levels of motivation. The unselfish level of motivation was considered to be the highest; the self-regarding motives, the second highest; and the selfish motives, the lowest level. "Service to humanity" was considered by 14 per cent of the pupils to be the highest motive at the "unselfish" level. The "self-regarding" level embraced 53 per cent of the total number of motives mentioned.

THE ATTITUDE OF HIGH SCHOOL STUDENTS TOWARD SELF-SACRIFICE

by SISTER MARY SUZANNE WALZ, F.S.P.A., M.A.

Because of the need today for the development of the proper attitude toward religion, this study was undertaken to measure the attitude of high school students toward self-sacrifice and thus show to what extent high school students favor the virtue.

A *Self-Sacrifice Attitude Scale* was constructed according to the Likert technique and personally administered by the investigator to 500 Catholic school students and to 500 public school students in eleven high schools located in the southern part of Wisconsin. Enrollments ranged from 130 in a rural high school to 1,950 in a city school. In the five public schools used Catholics accounted for 20 per cent of the enrollments.

Analysis of the data revealed that 87 per cent of the high school adolescents had a favorable attitude toward self-sacrifice. Catholic school students and public school students were quite similar in their attitude toward self-sacrifice; however, 42 per cent of the Catholic school students were more spiritually motivated in their acts of self-sacrifice than public school students. Boys ranked somewhat lower than girls on the favorable attitude scale. They showed a slight variation in their willingness to carry out their convictions. There was no appreciable difference in the four grade levels in attitude toward the virtue. Size of the city was an insignificant factor in determining students' attitudes toward self-sacrifice.

A STUDY OF THE ATTITUDES OF A GROUP OF THIRD-GRADE CHILDREN TOWARD A SET OF MORAL SITUATIONS INVOLVING FAIRNESS

by TERESA BRAXTON POSEY, M.A.

It was the purpose of this investigation to study the attitudes of a group of third-grade children and determine whether or not attitudes toward fairness really exist in third-grade children, and if they do exist, to what extent; also, whether or not there are factors which might influence the development of these attitudes.

A problem-questionnaire was devised for the purpose of getting this information. The problemnaire section of this instrument was so constructed that it enabled one of determine the existence of these attitudes and also the degree to which thy were present. This problem-questionnaire, which aimed to shed some light on the factors influencing the development of the attitudes, was administered to approximately two hundred children.

After a study and an analysis of the data obtained through this instrument, it was found that when faced with a familiar situation that demands a reaction involving some aspect of fairness third-grade children responded in a manner which revealed that they have definite attitudes toward justice, honesty, and uprightness of conduct. The data also showed that children's attitudes reveal degrees of fairness.

COLLEGE AND SECONDARY SCHOOL NOTES

OPENING DOORS TO NEGRO STUDENTS

The three Catholic colleges (Nazareth, Ursuline and Bellarmine) in Louisville, Ky., announced in April that henceforth they will accept Negroes as students in all departments. The action was made possible by the recent amendment enacted by the Kentucky Legislature to the State's Day Law passed in 1904. The original law rigidly enforced segregation and provided that a person or school violating it would be subject to a maximum fine of \$1,000, and also a fine of \$100 could be imposed for each day the violation continued.

The amendment provides that institutions of higher learning in the State may accept Negro students, providing the school's governing authorities elect to do so and providing that an equal, complete and accredited course is not available for students at Kentucky State College for Negroes. The Catholic colleges offer as part of every program a number of hours in religion and scholastic philosophy which are not available completely at Kentucky State College.

The action of the Catholic colleges was announced in a joint statement issued by Sister Charles Mary, S.C.N., dean of Nazareth College; Sister George Marie, O.S.U., dean of Ursuline College; and Rev. Alfred F. Horrigan, president of Bellarmine College which will open next fall. The statement heartily approved the Legislature's action: "We wish to express our thorough satisfaction that the legal barriers against the full application of the principles of Christianity and democracy in the field of higher education in our State have now been removed."

The step taken by these three colleges is in line with a resolution passed at the recent convention of the National Catholic Educational Association in New Orleans which called upon Catholic colleges to make every effort to end racial segregation in education and to spearhead the efforts for equal educational opportunity for all peoples.

NEGRO PROFESSOR APPOINTED TO SUMMER STAFF AT ST. LOUIS

Appointment of a Negro professor to teach an undergraduate course in race relations at St. Louis University during the 1950 summer session was announced recently by Very Rev. Paul C. Reinert, S.J., president. The visiting professor will be Dr. Alvin Walcott Rose, chairman of the Graduate Department of Sociology at North Carolina State College, Durham, N.C., who has done extensive research in the field of race relations. Dr. Rose, a native of Missouri, received his bachelor's degree from Lincoln University in Jefferson City, Mo., in 1938, and his master's degree from Iowa State University in 1943. He earned his Ph.D. in Sociology from the University of Chicago in 1946. Formerly dean of social sciences at Tennessee State College, Dr. Rose served as professor of sociology at Fisk University in Nashville, Tenn., before going to North Carolina. He has also been a visiting professor of sociology at Brooklyn College.

The emphasis in the course will be the application of the principles of race relations to the city of St. Louis. It will include panel discussions by students and special lectures by selected consultants in addition to lectures by Dr. Rose. City officials and persons interested in the problem of race relations, in addition to regular students of the University, will be invited to attend the classes which will be given from July 31 through September 1.

ST. TERESA SURVEY SHOWS 39 PER CENT OF GRADUATES ENTERING TEACHING PROFESSION

A survey showing the initial occupations of graduates, recently conducted by the College of St. Teresa, Winona, Minn., reveals that of the students graduating from the College in the last four years the largest number, or 39 per cent, entered teaching as their initial position.

Other fields which have drawn Teresan graduates in the last four years are: nutrition and social service, 9 per cent; nursing, 7 per cent; graduate study, 6 per cent; medical technology and applied sciences, 4 per cent each; personnel work, 3 per cent; and applied mathematics, 2 per cent. Other fields entered are:

medical school, 2 students; law school, 1; library work, 1; and the Woman's Army Corps, 1.

Made in the office of the registrar, the survey considered first positions only of the 393 graduates during the four-year period and does not necessarily indicate the percentage employed in any field now.

The study shows a decrease in the percentage entering teaching and social work. Nearly ten per cent fewer graduates from the class of 1949 entered teaching than from the class of 1945, and those entering social service showed a 7.5 per cent drop. The latter figure does not mean fewer students majored in sociology, however, as many in this field have become teachers instead of social workers.

Of the class of 1949, 5.1 per cent more were married shortly after graduation than from the class four years earlier. Fields drawing more students in 1949 were business, 5.9 per cent more; medical technology, 2.9 per cent; and nursing, 1.2 per cent.

NEW BUILDINGS FOR CATHOLIC COLLEGES

UNIVERSITY OF NOTRE DAME, as part of its long-range \$25,000,000 building program, hopes to erect four new buildings during 1950-51, Very Rev. John J. Cavanaugh, C.S.C., president, recently announced. The four structures contemplated include a science building, a liberal and fine arts building, a student residence hall, and a Notre Dame Inn.

The science building will be constructed at a cost of \$1,750,000, exclusive of equipment, as soon as the Science Building Fund has been completed. The fund still needs \$511,417; another \$250,000 will be needed for equipment. The three-story liberal and fine arts building, to house most of the departments in the College of Arts and Letters, will cost approximately \$1,500,000, exclusive of equipment. An anonymous donor is donating this new building to the University. The Notre Dame Inn, which is also being donated by an anonymous donor, will house guests who are visiting the campus. This building will be erected at an approximate cost of \$800,000. The four-story student residence hall, which will house 200 students, is to be known as the "Fred J. and Sally Fisher Memorial." Patterned

after other recent Notre Dame residence halls, the new dormitory will be erected at a cost of \$750,000. Funds for the hall were provided in a gift of \$1,000,000 from Mrs. Fred J. Fisher, widow of the founder of the Fisher Body Company. The remaining \$250,000 in the gift will be used for a revolving student loan fund to provide an opportunity for students who are willing to work their way through school.

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ROSARY COLLEGE will break ground during the first week of June for the construction of a building project to cost an estimated \$2,000,000, Sister M. Timothea, O.P., president of the River Forest institution, announced last month. The project will consist of two buildings linked into one imposing edifice. The structures will house the Department of Speech, including an auditorium with a capacity of 1,200, and the Department of Music, including a recital hall seating 260. The ground-breaking ceremony will be the feature of Commencement Week activities, culminated by Commencement Day on June 5.

Construction of the new building unit is expected to be completed by 1951, in time for the celebration of the golden jubilee of the issuance of the college charter. The building housing the Department of Speech will include, in addition to the auditorium, a drama workshop, classrooms, rehearsal rooms, and offices. In addition to the recital hall, the Department of Music building will contain a music library, music studios, orchestra rehearsal rooms, radio rooms, and classrooms especially designed for the teaching of the theory of music. A large social hall, reception rooms, and kitchenette service will be added features of the new unit.

When the capacities of the new project are at its disposal, Rosary College hopes to extend its traditional policy of offering cultural and recreational attractions to Chicago and neighboring communities.

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AT HOLY CROSS COLLEGE, Worcester, Massachusetts, ground was broken in April for the erection of a new biology building. The Very Rev. John A. O'Brien, S.J., president of the College, announced that the new building is expected to be completed

by June, 1951, and will cost about \$500,000. The new three-story, red-brick structure will more than double the present facilities of the Biology Department. Included in the building will be offices of the department, a large lecture hall in the form of an amphitheatre, a biology museum, a reference library, photo and dark rooms, a microtechnique laboratory, and several small laboratories to provide more detailed instruction for students.

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BOSTON COLLEGE president, Very Rev. William L. Keleher, S.J., announced the beginning of construction in May of a new philosophy building with accommodations for more than 1,200 students which will be ready by July, 1951. The four-story structure will contain 20 classrooms, a cafeteria equipped to serve 2,000, lounges, offices, and an auditorium.

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LA SALLE COLLEGE in Philadelphia, on May 24, the fiftieth anniversary of the canonization of St. John Baptiste de La Salle, broke ground for a new library building. Brother G. Paul, F.S.C., president of the College, said that planning of the new library has been going on for nearly two years. During that time Brother E. Joseph, librarian, visited many colleges and university libraries to study their designs. The new building will emphasize simplicity, space utilization, adaptability of structure to function, and flexibility. It is expected to take about a year and a half to complete the edifice.

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SAINT BENEDICT'S COLLEGE, Atchison, Kansas, got under way with its million-dollar Centennial Expansion Program by breaking ground for a new residence hall. Rt. Rev. Cuthbert McDonald, O.S.B., president of the College, turned over the first spadeful of dirt. Before a group of distinguished guests, Abbot McDonald said, "This is an event we have been looking forward to for five years." The centennial fund-raising campaign began in 1945 and will continue through 1955. Other buildings included in the expansion plan are an abbey church, a science building, and a library. The residence hall, a three-story structure, will cost approximately \$348,000 and will be

ready in January, 1951. It will accommodate 104 students and will include a students' lounge.

SUMMER SESSIONS FEATURE NEW COURSES

THE CATHOLIC UNIVERSITY OF AMERICA will offer this summer, in addition to the regular courses of its thirty-five departments and divisions, special courses in several fields. Most of these special courses have been announced before (*The Catholic Educational Review*, May). The University will offer this year for the first time a complete program in nursing for the high school graduate who wishes to enter this profession. This includes courses in nursing education and public health nursing for the graduate who desires to complete work for a bachelor's degree. In addition to three other workshops (*The Catholic Educational Review*, May), there will be a workshop in nursing education from June 9 to 20. The principal topic of this workshop will be the development of a basic nursing curriculum. Participants include Dr. Paul V. Lemkau, director of mental hygiene study at Johns Hopkins University; Commander Samuel V. Thompson, psychiatrist at the National Naval Medical Center, Bethesda, Md.; Ann Kirchner, director of nursing at Chicago Lying-In-Hospital; Mary Maher, Teachers' College, Columbia University; Kathleen Newton, Cornell University New York Hospital School of Nursing; and Sister Margaret Louise, Child Study Department, St. Joseph's College for Women, Brooklyn. Several members of the faculty of Catholic University will also participate.

The workshop, which will include papers by experts and seminars under the direction of skilled teachers, will be directed by Miss Kathryn Cafferty, assistant professor of nursing education, Catholic University.

The importance of another feature of the Catholic University summer session was enhanced by a statement released last month by Rev. Williams F. Jenks, C.S.S.R., who will direct the Institute for the Preparation of Teachers of Sight Saving Classes and Braille Classes (*The Catholic Educational Review*, April). The Institute will be held at the University from June 26 to August 5. Father Jenks asserted that one out of every 573

Americans is blind and that two Americans go blind every day. "Over 15,000 children of school age are blind," Father Jenks said, "6,000 are in 65 state schools for the blind. There are only three Catholic schools for the blind in the country. While 25 city braille day school classes are attended by 532 blind children, there are no braille day school classes in parochial schools. The trend today is away from institutional life for the blind and toward the establishment of braille day school classes. There is a great demand for teachers in this specialized field." The summer course at Catholic University will not only train teachers in the special methods of conducting braille classes, but also give them an insight into the psychology of the visually handicapped child.

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THE UNIVERSITY OF NOTRE DAME will offer a special course, tailored to fit the needs of high school publication moderators, during the summer session from June 19 to August 11. Under the direction of Prof. Edward A. Fischer, the moderators will study the general techniques of publication and the specific problems usually connected with high school newspapers, year books, and magazines. Moderators will study news, feature and editorial writing, as well as page make-up, proof-reading, headline writing, and the selection and cropping of photographs. Mimeographed papers, printed ones, and those produced by the photo-offset process will all be discussed. Copies of each moderator's school publications will also be analyzed critically during the latter part of the course.

A four-week workshop in Catholic school administration will be held at Notre Dame from June 27 to July 25. Mr. Thomas J. Quirk, principal of a public high school in Hartford, Conn., will direct the workshop. He will be assisted by ten members of the Notre Dame faculty and the following visiting lecturers: Msgr. Carroll F. Deady, superintendent of schools for the Archdiocese of Detroit; Sister M. Patricia, regional supervisor of schools in the Diocese of Cleveland; Brother Magella Hegarty, St. Edward's University, Austin, Tex.; Sister M. Louise, Mary Manse College, Toledo, O.; Rev. William E. McManus, assistant director, Department of Education, National Catholic Welfare Conference; Sister M. Clare, supervisor of schools for the

Sisters of the Holy Cross; and Rev. John M. Voelker, principal of Catholic Memorial High School, Waukesha, Wis.

From June 26 to July 1, a Writer's Conference, including three workshops on Short Fiction, the Novel, and Poetry, will be held at Notre Dame. The participants include Caroline Gordon, J. F. Powers, Richard Sullivan, John Frederick Nims, John T. Frederick, and Rev. Leo L. Ward, C.S.C. The fees are: any single workshop, \$10; all three workshops, \$25; and room on the campus, \$10. Manuscripts must be submitted by June 15 to receive critical attention at the Conference. The Conference is under the general direction of Prof. Thomas E. Cassidy.

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SAINT LOUIS UNIVERSITY will offer new courses in agricultural geography and the evolution of geographical thought during the 1950 summer session. The Department of Geography also plans to expand its curriculum in the four fields of geography, physical, economic, political, and regional, and eventually to offer a graduate program leading to the Master of Arts degree with a major in geography. At present, Saint Louis offers a Master of Education in geography, the only Catholic university in the midwest offering a graduate program in this field.

A special Institute on Social Aspects of Medical Care will be conducted at Saint Louis during the summer session. Extending from June 20 through July 7, the Institute, which carries two hours of academic credit, is planned particularly for members of religious communities engaged in hospital and clinic administration or social service in a clinical setting. Included in the program will be study of the hospital as a social agency in a community, means of understanding and meeting the social needs of people seeking medical care, and the responsibility of hospitals in providing total medical care.

On May 25, Saint Louis inaugurated two new courses designed to help candidates prepare themselves for the C.P.A. November examinations. The courses, which will prepare students for the examinations of the Missouri State Board of Accountancy and the American Institute of Accountants, are entitled "Cases and Problems in Public Accounting" and "Cases

and Problems in Law for Public Accounting." The accounting study began on May 25 and will continue until November 2, with a summer holiday from August 17 to August 31. The law classes will begin on September 3 and continue until November 3. Both courses are acceptable for graduate credit toward the Master of Science in Commerce degree.

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MARQUETTE UNIVERSITY will conduct a six-week workshop for Catholic writers with some publication experience. The workshop, which will be under the direction of Dean J. L. O'Sullivan of the College of Journalism and J. F. Powers, short story author and lecturer in English at Marquette, opens June 26 and closes August 4. Guest speakers, specialists in the field, will appear as lecturers. Other classes included in the journalism summer session program are reporting, feature writing, typography, and school publications.

CATHOLIC COLLEGES PLAN CURRICULUM EXPANSION

SAINT THOMAS COLLEGE, St. Paul, Minn., plans to inaugurate a special program of studies leading to the Master of Education degree. The courses will get under way with the opening of the 1950 summer session and will continue as a regular part of the College's offerings. The new curriculum is in answer to increased demands by school administrators for teacher applicants who have gone beyond the bachelor degree.

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ST. MARY'S COLLEGE, Notre Dame, Ind., will offer a minor in recreational leadership next fall. The courses will be given by the Department of Physical Education in cooperation with the Departments of Art, Music, Speech, and Sociology.

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SEATTLE UNIVERSITY will extend its undergraduate course in alcoholism from two hours a week to three hours a week next year. The course, offered to juniors and seniors only, is intended for students who plan to specialize in the care and cure of problem drinkers. Approximately 50 men and women attended the course this year. Rev. James Royce, S.J., Ph.D., who teaches the course, is assisted by visiting lecturers, among

whom are medical doctors, social workers, police authorities, lawyers, and a member of Alcoholics Anonymous.

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BARAT COLLEGE OF THE SACRED HEART, Lake Forest, Ill., and Chicago Musical College have joined in a program which will give liberal arts college students an opportunity to obtain a professional music degree. Students enrolling in the new curriculum will combine with their liberal arts courses an intensive study of composition and the history and literature of music under the supervision of John J. Becker, distinguished American composer. They will also be enabled to continue their studies after receiving a Bachelor of Arts degree from Barat by entering an affiliated program at Chicago Musical College under Dr. Becker's supervision leading to a Master of Music degree with a major in either music education or music literature.

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SIENA HEIGHTS COLLEGE, Adrian, Michigan, will conduct a new program in family life education this fall. A two-year terminal program, its courses are especially designed for young women who wish to become proficient in the home arts but who do not wish to work for a degree. Courses in this terminal program are arranged around a functional core. The spiritual, social, aesthetic, economic, educational, and the physical functions form the axis around which the courses are grouped. Siena Heights also offers a four-year course in home and family life leading to a Bachelor of Science in Home Economics degree.

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AT SAINT TERESA COLLEGE, Winona, Minnesota, the five-year course leading to the Bachelor of Science in Nursing degree has been cut to four years. The course is conducted in cooperation with Saint Mary's School of Nursing, Rochester, Minn. Students now spend the first two semesters at Saint Teresa, the next two and one-quarter calendar years at Saint Mary, five weeks in the third summer and the fourth academic year at Saint Teresa, and the concluding summer at the hospital school. The first group of students, twenty in number, to register in the new four-year program will complete requirements for the degree at the close of the 1950-51 college year.

SAINT LOUIS UNIVERSITY will offer a new curriculum in the fall designed to prepare young women to teach business subjects on the high school level. The new course in the School of Commerce and Finance will be the first at the University directed specifically to training young women who desire both collegiate training in business education and in secretarial services, as well as a general university education. The program will lead to the Bachelor of Science degree in Business Teaching and Secretarial Services.

A graduate curriculum of mediaeval studies, one of the first complete curricula in this country emphasizing primarily the historical aspects of the Middle Ages, will be inaugurated by the Department of History of Saint Louis beginning with the fall semester. The curriculum is designed especially to equip teachers of mediaeval history and civilization, but it is also geared to aid students planning advanced research in this field. The program leads to both the Master of Arts and the Doctor of Philosophy degrees. Prerequisites for admission to the curriculum include an undergraduate major in history, a survey course on the Middle Ages, and a reading knowledge of Latin.

OTHER ITEMS OF INTEREST

AT DUQUESNE UNIVERSITY, Pittsburgh, Pa., the pharmacy alumni association has contributed \$25,000 to establish a pharmacy research foundation in honor of Dr. Hugh C. Muldoon who established the School Pharmacy in 1925 and has served since as its dean. The foundation will be used to provide funds for improving instructional and research facilities at the school and to advance the profession by training undergraduates in industrial and research procedures.

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BROOKLYN DIOCESAN SEMINARIANS will now be able to receive a New York State-approved Bachelor of Arts degree. This was made possible when the board of regents of the University of the State of New York granted an absolute charter to the Cathedral College of the Immaculate Conception. This college is an amalgamation of the last two years of study at Cathedral College and the first two years at the Major Seminary of Immaculate Conception.

ELEMENTARY SCHOOL NOTES

CARONDELET CONGREGATION STRESSES SOCIAL PRINCIPLES IN TEACHER TRAINING

More courses in Catholic social principles will be available for those in training to become teachers of the Congregation of Sisters of St. Joseph of Carondelet. This decision was made at the conclusion of the annual national educational conference of the Congregation held in April. More emphasis will be placed on the study of social problems so that students at their parochial schools will be graduated as more active citizens.

The Congregation has in its five provinces a total of 3,600 professed nuns and conducts institutions in 27 dioceses. This includes 200 elementary parish schools, 66 secondary schools, 5 colleges, 12 hospitals, 7 schools of nursing, 2 infant homes, and 9 other institutions including a school for the deaf.

The newly elected officers of the educational conference are: president, Mother M. Antonine, College of St. Catherine, St. Paul, Minn.; vice presidents, Mother M. Marcella, Fontbonne College, St. Louis, Mo., Sister M. Rosaleen, College of St. Rose, Albany, N.Y., and Sister M. Celine, Sacred Heart High School, Atlanta, Ga.; secretary-treasurer, Sister Margaret Clare, Transfiguration School, Los Angeles, Cal.

NEW HISTORY MARKS TERCENTENARY OF SISTERS OF ST. JOSEPH

A century of service to God and country is recorded in the recently published *Sisters of St. Joseph of Philadelphia* by Sister Maria Kostka Logue of Chestnut Hill College, Phila. (See *BOOKS RECEIVED*.) This is the latest of several volumes on the activities of the Sisters of St. Joseph in the United States who, founded in France on October 15, 1650, established their first motherhouse in America at Carondelet, Mo., in 1836. Their first mission in Philadelphia was opened by four Sisters from Carondelet in 1847. Today the Philadelphia congregation numbers 1,900 Sisters who are active in 128 missions in the Arch-

dioceses of Philadelphia, Baltimore, Washington, and Newark; and the Dioceses of Harrisburg, Camden, Trenton, Wilmington, and Raleigh.

FONTBONNE COLLEGE OFFERS NURSERY SCHOOL TRAINING

Two courses for teachers in nursery schools will be given at Fontbonne College, St. Louis, Mo., during the summer session, June 23 to August 3. The courses, which are the first of their kind offered by a Catholic college in the Middle West, combine theory, observation, and practice, including visits to successfully operated institutions for very young children. Each course carries three semester hours of credit. Miss Maxine Blaine, who trained at New York University for nursery school work and who has had extensive experience in this field both here and in England, will conduct the courses.

3,000 CIVICS CLUBS IN CATHOLIC SCHOOLS

Some 3,000 Catholic civics clubs have now been chartered in parochial schools throughout the country, according to a recent announcement by the Commission on American Citizenship of the Catholic University of America, which sponsors the clubs. Projects sponsored by the clubs have included the study of local, state and Federal governments, interviews with various officials, and field trips to government agencies. Vocational programs were instituted to show pupils the opportunities offered in their communities. Many clubs inaugurated relief campaigns for the needy here and abroad. In addition, the clubs sponsored such activities as: spread of Catholic literature, opposition to the showing of objectionable movies, publication of school papers, building school libraries, visiting the sick, and helping newly-arrived people in this country. The *Young Catholic Messenger*, a national weekly for parochial students, regularly publishes feature articles designed to guide Catholic civics club members the country over. This year the publication has given prominent display to a series of stories on Catholics who gave distinguished service to America.

SPOKANE CITY COUNCIL OVERRULES SUNBATHERS' OBJECTIONS TO CHURCH-SCHOOL BUILDING

Protests of some residents against construction of a Catholic church and school in their neighborhood because it would interfere with their habit of lounging around in bathing and sun suits were overruled by the Spokane City Council. The Council had approved an application filed by Bishop Charles D. White of Spokane for a building permit. When the application came before the City Plan Commission, objections, principally from non-Catholic property owners, were filed on grounds that the construction would increase traffic hazards, cause traffic congestion, and decrease property values. One objection stated: "Noise, weddings, and funerals would interfere with the personal liberties, and those who have enjoyed wearing bathing and sun suits in the past would feel uncomfortable and would be compelled to change their habits." The Plan Commission overruled the objections and granted the application. The case was carried to the City Council where the ruling of the Commission was sustained.

CATHOLIC VISUAL AIDS

"Gateway to the Faith" and "The Holy Sacrifice of the Mass" are the titles of two new motion pictures in color, produced by Fathers Edward and Paul Hayes of the Archdiocese of Newark. "Gateway to the Faith" portrays the baptism of a convert. Each step in the ceremony is clearly shown, and a narrator explains its meaning. The aim of "The Holy Sacrifice of the Mass" is to give a better understanding and a deeper appreciation of the ceremonies of Holy Mass. Running time of each film is twenty minutes. The films are available also in black and white and may be either rented or purchased outright. They are being distributed by United World Films, Inc., which has offices in New York, Chicago, and Hollywood. A third film, "The King's Highway," which is a dramatic story of Father Serra and the early southwestern missions, is in production.

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The Confraternity of Christian Doctrine has produced a new filmstrip, entitled "The Boy Saviour, My Model for Life." The

filmstrip offers a new approach to solving the problem of juvenile delinquency and was directed by Rev. Anthony Russo-Alesi, S.J., director of the Boy Saviour Devotion. It is intended to stimulate reverence for parents and respect for proper authority by comparing the lives of today's children with the life of the Boy Jesus. The filmstrip consists of eighty-four color photographs, synchronized to three twelve-inch records employing the voices of professional actors with a musical background. Each incident in the boyhood of Jesus is followed by a modern scene which applies the lessons of the Saviour to the everyday lives of children today. The filmstrip takes thirty minutes to present and is intended for use in elementary and secondary schools, released time classes, and Catholic youth clubs. Dramatization was written by Don Sharkey, author of *White Smoke over the Vatican*, and narration is by the well-known actor, Emmett Rogers. The filmstrip and records may be obtained from the Confraternity of Christian Doctrine or from Catholic Visual Education, Inc., 15 Barclay St., New York 7, N.Y.

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A new color filmstrip for intermediate grade children, representing an introduction to the use of the textbook, encyclopedia, and dictionary, has been produced by Robert Garmatz, a graduate student in education at Saint Louis University. It consists of a series of artist's drawings explaining in simple form the use of the three books. The filmstrip may be rented from the Saint Louis University Film Library.

AMERICAN FAMILIES NOT GROWING LARGER

Despite recent increases in the national birth rate, no definite trend exists toward the larger family which characterized American life in the first two decades of this century, Dr. Clement S. Mihanovich, director of the Department of Sociology at Saint Louis University, maintains in an article which appeared in the April 29 issue of *America*, national Catholic weekly.

Last year's birth rate of 24.1 for 1,000 population is practically the same as for 1948, Mihanovich points out.

NEWS FROM THE FIELD

DEATH OF ARCHBISHOP McNICHOLAS, GREAT LOSS TO CATHOLIC EDUCATION

Catholic education in America lost a great champion, when the Most Rev. John Timothy McNicholas, Archbishop of Cincinnati, died on April 22. Archbishop McNicholas was also chairman of the Administrative Board of the National Catholic Welfare Conference and president-general of the National Catholic Educational Association. His fearless leadership in the field of education, especially in the recent Federal aid controversy, will never be forgotten. Many other brilliant accomplishments in the cause of Christian education attach to his name. In his efforts to further the cause of science, he founded the Institutum Divi Thomae, a school of post-graduate science work which is directed by Dr. George Speri Sperti, a member of the Pontifical Academy of Sciences. As a member of the Bishops' Committee on Motion Pictures, which founded and sponsors the National Legion of Decency, he devoted nearly two decades of tireless work to the movement for cleaner motion pictures. He was one of the leaders in the project for the revision of the Baltimore Catechism carried on by the Confraternity of Christian Doctrine. Outside the field of education, he made many contributions to the social betterment of the American people. Courageously he championed the causes of the working man and the poor in such matters as slum-clearance projects, tax and other legislative matters, and the rights of unions to organize. The debt of Catholic Americans, and of Americans in general, to Archbishop McNicholas can never be repaid. God grant him his eternal reward in the Kingdom he so faithfully and brilliantly served!

N.C.E.A. RESOLVES TO PROMOTE WORLD FRIENDSHIP

At the forty-seventh annual convention of the N.C.E.A., held in New Orleans in April, America's Catholic teachers promised that they will help build world friendship through classroom

instruction. The Association resolved that it would work to strengthen principles of international understanding in school curricula and that it would promote support of the United Nations and cooperate in the cultural reconstruction of Germany, and recommended more foreign scholarships in Catholic schools.

The growing interest in international affairs in Catholic education was reflected in all of the five resolutions adopted by the Association. In its resolutions, the N.C.E.A. (1) praised the United Nations Educational, Scientific and Cultural Organization and promised support of the principles of international understanding promoted by UNESCO; (2) asked that the schools emphasize in their religious courses that vital relationship between the principles of the Catholic Faith and international understanding; (3) offered its aid in the "spiritual, moral and cultural reconstruction of Germany"; (4) voted support to the Commission on Occupied Areas of the American Council on Education in its program of "stimulation and co-ordination of cultural relations" in occupied areas; and (5) pledged its co-operation to the Institute of International Education "with its comprehensive program of international exchange of students."

The theme of the meeting was "Education for International Understanding." An array of top-level speakers was marshalled to develop that theme: the U.S. Secretary of the Navy, an Assistant Secretary of the State Department, a U.N. delegate, an official of the occupation force in Germany, and consuls from six countries, in addition to Catholic prelates and educational leaders.

In his keynote address at the opening Pontifical Mass in Municipal Auditorium, His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, told the 7,500 delegates: "We make the world better when we try in virtue to make our neighborhoods better. The patriotism which waves the flag on the Fourth of July and is tolerant of evils in its own neighborhood is bogus."

The Peace Plan of His Holiness Pope Pius XII was described to the delegates in separate sessions by Bishop William T. Mulloy of Covington, Ky., and in a paper written by the late Archbishop John T. McNicholas of Cincinnati, which was read by Msgr. Clarence Isenmann. In his paper, Archbishop McNicholas pointed out that "the proof of our attainment of interna-

tional understanding will be in the height and depth of our charity, for it is only in charity and mercy that we will find the peace of Christ in the reign of Christ." Bishop Mulloy told the teachers that the papal peace program begins with the individual and proceeds through the structure of national and international society. He said that it is a program for all, Catholics and non-Catholics alike, because it rests on the principles of the natural law.

Navy Secretary Francis P. Matthews told the convention that "military force alone will check the onward sweep of the program of (Russian) world conquest. It is the only source of security which we must provide for our national safety. Unless we have that safety, we cannot hope to bring any portion of the world to an understanding in international affairs." Mr. Matthews also insisted that we must pierce the Iron Curtain to contact directly the Russian people and revive in them "the natural instinct of the human heart for liberty and self-determination."

Howland H. Sargent, Deputy Assistant Secretary of State for Public Affairs, described the way in which people in the Russian orbit are being indoctrinated so that they will have no desire for or understanding of freedom. He said it is an experiment to learn if mind and character can be machined to a set response. Telling how the United States is being pictured in many areas as a materialistic nation without moral or spiritual unity, Mr. Sargent urged: "We here at home, and especially our teachers, have the job of bringing to the surface our deep-rooted morality."

Participating in a panel on UNESCO and democracy, the Rev. Jerome d'Souza, S.J., a member of the Indian delegation to the United Nations, declared that "capitalistic countries have pushed democracy to the point where it has actually destroyed liberty. The exaggeration in capitalism is the cause of the swing to the other extreme of communism which gives mechanical equality but denies true liberty. I challenge you to find freedom anywhere except in the fatherhood of God and the brotherhood of Christ."

Dr. Urban H. Fleege, formerly of Marquette University and now an advisor to the Religious Affairs Branch of the U.S. oc-

cupation force in Germany, reviewed the problems met by his organization in that country. He said that despite a general cynicism and defeatist attitude among Germans some progress is being made.

The six consuls who took part in the convention were Dermot MacDermot of Great Britain, Gung-Hsing Wang of China, Lionel Vasse of France, Charles Leonard of Belgium, Antonio Bruzon of Cuba, and Oscar Freyre of Peru. Mr. MacDermot said: "The Catholic Church, as a temporal institution and a human organization, in addition to its spiritual body, can be the salvation of the world. Patriotism has degenerated and largely has superceded Christianity as the religion of the Western World. The plague of Western civilization since Charlemagne has been excessive nationalism, excessive parochialism. The unity and universality of the Catholic Church gives it a unique opportunity to solve the problem of approaching state idolatry."

The Association reelected Archbishop McNicholas president general. The vice presidents general are Very Rev. John J. Clifford, S.J., of Mundelein, Ill.; Rev. William F. Cunningham, C.S.C., of Notre Dame, Ind; Rt. Rev. Joseph V. McClancy of Brooklyn, Rev. Paul E. Campbell of Pittsburgh, and Brother William Mang, C.S.C., of Notre Dame, Ind. The treasurer general is Rt. Rev. Richard J. Quinlan of Winthrop, Mass.

Convention host was His Excellency Most Rev. Archbishop Joseph F. Rummel of New Orleans, and the general chairman was Rt. Rev. Henry C. Bezou, superintendent of schools for the Archdiocese of New Orleans. Next year's convention will be held in Cleveland.

CHARITY STILL GUIDE IN SOCIAL WORK, BISHOP ALTER DECLARES

Those who think that charity is no longer the guiding rule in the field of social work were challenged by Bishop Karl J. Alter of Toledo at the dedication of the new chapel of the National Catholic School of Social Service at the Catholic University of America, April 20. Speaking of people who have substituted national planning, individual case work, and expert

social service for charity, the Bishop declared: "They are right within certain limits, but these protagonists of a new social order err when they confuse charity with almsgiving. They think in terms of indiscriminate relief and underestimate the values of the broad social philosophy inherent in the virtue of charity.

"Charity is a virtue; social work is a method. Charity derives from religion; social work derives from science. Charity implies an attitude of benevolence towards our neighbor; social work implies an attitude of research. Charity represents devotion in service; social work represents efficiency in administration. Charity is a thing of the spirit; social work is a thing of the mind. The two are not opposed to each other, but are correlative. There is a difference, but not a contradiction."

BISHOP SHEIL URGES COLLEGE STUDENTS TO BE ACTIVE CHRISTIAN WITNESSES

Speaking at the Mary's Day celebration, sponsored by the Chicago Region of the National Federation of Catholic College Students and held in Loyola Stadium on April 30, Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago, urged Catholic youth to be true Christian witnesses whose lives reflect firm confidence in God, active love of neighbor, constant fidelity to purity, and spirited participation in the liturgy of the Church.

"Upon the young," Bishop Sheil said, "perhaps more heavily than upon the old, weighs the cross of chastity in a civilization that makes the temple of the Holy Ghost a lurid invitation to lust and free-love." Asking his youthful audience to learn from the sanctity of Augustine, the Bishop continued: "Let the radios blare out the love of the body, the magazines flaunt their sophisticated sensuality. In vain, then, let the movies portray the by-play of unbridled lust. Let us give heed to the words of the Great Augustine, his flood of penitent and remorseful tears having been shed before Christ and His Mother that you may not have occasion to shed them: 'Without Thee what am I, O My God, but a guide to my own destruction?'"

BOOK REVIEWS

COUNSELING ADOLESCENTS by E. G. Williamson. New York: McGraw-Hill Book Company, Inc., 1950. Pp. vii + 548. \$4.50.

This volume contains 241 pages which are a revision of Part I of the author's earlier work, *How to Counsel Students*. All the rest is appendix of which 225 pages are devoted to twelve illustrative case histories.

In the main body of the book, Dr. Williamson has given a scholarly presentation of his thesis that "counseling is seen as one of many means used in a democratic society to conserve, utilize, and foster the full development of its human resources through the optimum development of each member." Thus, while he uses the same general outline of data, he has broadened the background and treatment of the material of his earlier work, relating the several functions of counseling to the whole naturalistic educative process. He explains that religious ideals in education went out of vogue following the medieval period and have been supplanted by the ideal of the personal development of individuals in a society dedicated to the same ideal.

He presents the differing points of view of outstanding writers in the field giving exact citations in an abundance of footnotes. These will be of real assistance to the research student, but tend to hamper the presentation of the author's own point of view.

In his delineation of the functions of the various professional workers in the field, he continues to separate administrative and counseling situations but recognizes the contributions of teachers to educational advisement.

The twelve illustrative case histories are valuable but could be condensed to half the number of pages devoted to them by eliminating, after the first case history, the repetition of the extensive forms used in the clinic from which the case histories were taken.

EUGENIE ANDRUSS LEONARD.

Department of Education,
The Catholic University.

THE CATHOLIC CHURCH IN THE UNITED STATES by Theodore Roemer. Saint Louis: B. Herder Book Company, 1950. Pp. viii + 444. \$5.00.

With the publication of this work, Catholic educators have for the first time a reliable textbook on the history of the Catholic Church in the United States. It will be helpful for general reference, as an auxiliary or companion volume in American history classes, and for consultation in Church history studies. Although written as a college and seminary textbook primarily, it will be a valuable addition for any Catholic high school library and perhaps could be used to advantage in secondary school reading programs.

Father Roemer has attempted, in 397 pages, an interpretative survey of the growth and development of the Catholic Church in the United States from 1492 to 1950. He made four period divisions of the subject matter: Missions (1492-1780); Integration (1780-1840); Assimilation (1840-1900); Maturity (1900-1950). Each of these four periods is again subdivided into six chapters with each embracing, except for the missionary era down to 1783, a ten year period. In this arrangement of materials rests the fundamental weakness of the book. Following the structural plan of a former work of his own, *Ten Decades of Alms*, Father Roemer has applied the same technique to the entire history of the Church in the United States, namely of cutting it into ten-year periods and then grouping materials into those questionable limits. He assigns titles or concepts to each ten-year period such as "Echoes of the Kulturkampf (1870-1880)," "Adaptation (1930-1940)," and "Secularism (1940-1950)," but the reader finds the relationship between materials assembled and the forms he has forced upon himself often remote and generally unsatisfactory. If the author had followed the pattern of civic, social and political life more closely this book could be better coordinated with general history in the class room, and a picture of Catholicism in America would stand forth, unhampered by these artificial unit or decadal divisions.

Much material has been painstakingly collected by Father Roemer. Throughout the book he uses to advantage the many monographs, theses and biographies that have been written by

students of particular phases of Catholic history. This is especially true of his treatment of the decades before the 1880's. After that the book is decidedly weaker, more subjective in approach, and too close to current events to have perspective. This the author admits in his preface. Perhaps, however, examination of Catholic newspapers and pamphlets as well as the use of the rich archival deposits available across the country would have supplied a more comprehensive and unified treatment than the reader finds in the latter decades.

A definite advance has been made over the works of O'Gorman, Shea and Maynard, and the author is to be praised for his careful and industrious collection of facts, events and details. The appendices and bibliography will be valuable to every beginner. This book offers a challenge for further efforts in the field of textbook writing of Catholic American history.

COLMAN J. BARRY, O.S.B.

The Catholic University.



SAINT AUGUSTINE'S *DE CIVITATE DEI*, Selections with Notes and Glossary by the Rev. William G. Most, Ph.D. Washington, D.C.: The Catholic Education Press, 1949. Pp. vi + 225. \$2.50.

As is indicated on the title page, this work is intended to serve as a textbook for Latin classes in colleges, universities, and seminaries. An introduction of some twenty-four pages contains a brief biography of St. Augustine, with special attention given to his intellectual growth, a discussion of his language and style, and an outline of each of the twenty-two books of the *De Civitate Dei*. A select bibliography is given at the end of the introduction. Since the book is planned for the use of students the bibliography is understandably brief, but mention might have been made of *A Monument to St. Augustine* and Przywara's *An Augustine Synthesis*. The introduction contains a good, clear treatment of background material for which the student will be grateful.

The text itself takes up almost a hundred pages and includes selections from each of the twenty-two books. In making the selection, the editor aimed at giving a "digest-style edition" of this greatest work of the greatest Doctor. In this he has suc-

ceeded admirably, although the selections might well have begun with the opening paragraphs of the entire work in which St. Augustine sets forth the purpose and theme of his vast undertaking.

Following the text are the notes to the introduction and the text and they fill eight-five pages. These notes are chiefly grammatical but many are also of a literary or historical character and they provide an excellent commentary. The editor has added a glossary of Latin words which have taken on a new, usually ecclesiastical meaning since the Classical Period or of words that are Late Latin coinages. Most of these words should cause no difficulty to students who have had several years of Latin, and the few really technical terms are well explained in the notes. This raises a query as to the need for such a glossary. There is an index to the notes.

The editor has performed a task that is well done and much needed. It is a depressing situation, at least to this Latin teacher, that the content of Latin courses in Catholic high schools and colleges is limited almost exclusively to the writers of pagan antiquity, the so-called classical authors. Whatever the historical reasons may be, the objectives of a Christian education would be far better achieved if students devoted less time to Caesar, Cicero, Virgil, and Horace and were given the opportunity of studying some of the masterpieces of Christian Latin literature written by Tertullian, St. Augustine, St. Leo, or St. Gregory. Some of these rich treasures are now happily becoming available in translation in the *Ancient Christian Writers* series, but suitable patristic texts for use in a Latin course have been extremely rare. For this reason, as well as for its own merits, Dr. Most's book, it is hoped, will be warmly and widely received in our colleges and seminaries.

D. C. FIVES, S.S.

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CURRICULUM PLANNING by Edward A. Krug. New York: Harper and Brothers, 1950. Pp. xiv + 306. \$3.00.

The author of *Curriculum Planning* wrote from a background of experience with the Wisconsin Cooperative Educational Plan-

ning Program. The book itself shows the effects of the author's experience by its frequent recommendations of procedures in practical situations which tend to keep the work moving along even though at first sight they may seem to be irrational. For instance, the planner is admonished not to overdo the problems of goals. It is better, from the viewpoint of getting and keeping cooperation, if people feel that they are "getting somewhere." (p. 220).

Those who are faced with the problem of planning an educational program, regardless of the type of cooperation needed from them in their respective positions, will find this book a valuable guide. It will give them some light on what is expected of them, on how they can get the cooperation of others, and on how they can cooperate best with others.

There is so very little that is new in the field of curriculum planning that any complete presentation of the necessary content of a book bearing the title this one has involves a great amount of repetition of the same old matter that has been appearing in books of this type for years. Krug's special contribution is not in the field of theory or of assembling source material, but in his guidance for the application of these things. It would have been easier for him to catch the attention of his readers if he were not in such complete agreement with others who have written on the subject. On the other hand, so much unanimity of thought on the part of the writers in the field should facilitate the implementation of their recommendations in actual school programs.

Catholic educators interested in curriculum revision may find this volume of more value than most on account of the "know how" explained in it. They will find in it, however, the usual tendency to make a religion of democracy, the philosophy of experimentalism, and the correlative lack of provision for the education of the whole child.

F. J. HOULAHAN.

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READING IN AN AGE OF MASS COMMUNICATION edited by William S. Gray. National Council of Teachers of English, English Monograph No. 17. Appleton-Century-Crofts, Inc., 1949. Pp. xi + 108. \$1.50.

For the most part, this report of the Committee on Reading at the Secondary School and College Levels, authorized by the Executive Committee of the National Council of Teachers of English in the Spring of 1946, is disappointing when considered in terms of what reasonably could have been expected on the subject. There are flashes of fresh approach to this old problem in this new context of comics, television, radio, and movies, but the Committee, as a whole, shows little disposition to lead our thinking to dizzy heights of imaginative foresight. Perhaps we are expecting too much of an intrenched group with vested interest in the creaking culture of institutionalized education.

Throughout the report there is confusion of (a) reading as a semantic process, (b) reading as in intellectual content expressed by the author, and (c) reading as an audience reaction to the author's expression. We emerge temporarily from this confusion in Russell B. Thomas' chapter (V) on "Reading and the Arts of Interpretation," only to be plunged even deeper by Robert C. Pooley in the concluding chapter (VI) on "Distribution of Responsibility for the Reading Program."

The individual chapters of this report were prepared by Ralph C. Preston, University of Pennsylvania: "The Changed Role of Reading"; Louise M. Rosenblatt, New York University: "The Enriching Values of Reading"; Lou LaBrant, New York University: "Personal Factors Influencing Reading"; William S. Gray (Chairman), University of Chicago: "Basic Competencies in Efficient Reading"; and by Thomas, University of Chicago, and Pooley, University of Wisconsin.

Each individual chapter author does a creditable piece of work within the format of the report. The trouble is that the report appears to have been conceived without clarification of what is meant by reading and what the age of mass communication implies for reading.

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THE GREATNESS OF SOUL AND THE TEACHER BY SAINT AUGUSTINE translated and annotated by Joseph M. Colleran, C.S.S.R., Ph.D. Number 9 of *Ancient Christian Writers*, The Works of the Fathers in Translation, edited by Johannes Quasten, S.T.D., and Joseph C. Plumpe, Ph.D. Westminster, Md.: The Newman Press, 1950. Pp. 255. \$3.00.

In 1946, Dr. Quasten and Dr. Plumpe, both members of the Faculty of Theology at the Catholic University of America, began their publication of *Ancient Christian Writers*. Already the acknowledged scholarship of the editors and the high quality of the translations have won wide acceptance for the series, and we may expect to see the ACW quoted frequently in the scholarly apparatus of works on Graeco-Roman civilization, classical philology, and Christian Antiquity. Father Colleran's translation of two short works of St. Augustine is the ninth volume to appear. With its valuable introductions and annotations by translator and editors, it continues the tradition of excellence which has merited the accolade of "standard English translation of the Fathers."

St. Augustine's brilliant analysis of the nature and powers of the human soul is one of the supreme achievements in the history of psychology. His *De Quantitate Animae* (here translated as "The Greatness of the Soul") was written shortly after his conversion in 387. It is necessary reading for anyone who would understand St. Augustine's development from the materialism of the Manicheans to the spiritualistic psychology of Christian Neoplatonism.

More interesting for readers of *The Catholic Educational Review* is the *De Magistro*, Augustine's study of the philosophy of education. This small work exerted a great influence on medieval educational theory. Philosophers will find it indispensable for an understanding of the famous "illumination" theory—the Augustinian solution of the problem of knowledge. This work amplifies the words of Christ: "One is your teacher, Christ." The thesis is "that it is only God who is the ultimate cause and reason for the acquisition of truth by man when he learns." It is well known that the illumination theory (*Lichtmetaphysik*) has been given widely varied interpretations. Father Colleran's introduction gives us a good survey of this disputed problem.

St. Thomas Aquinas has also written a treatise on the nature and art of teaching. His *De Magistro* (Q. D. De Veritate, XI) draws on St. Augustine. It is particularly fortunate that the editors of ACW secured Father Colleran's services in their preparation of this work of St. Augustine, for he has already made the two treatises *De Magistro* of Aquinas and Augustine the subject of a previous study.

This work is rich in Augustinian psychological insights for the educator. Catholic teachers will find it rewarding. After reading it they will agree with one of the speakers in the *De Magistro*: "I shall now, with Christ's help, love Him more ardently, the more I progress in learning."

JOHN P. KLEINZ.

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Worthington, Ohio.



A FIRST COURSE IN EDUCATION by Ward G. Reeder. New York: The Macmillan Company, 1950 (Third edition). Pp. XVI + 621. \$4.25.

Like the preceding editions, this textbook is written for students in the introductory course in education. The material of the book is divided into six parts and twenty four chapters. It aims to give the students an overview of history, philosophy, organization, and procedures of education. Several chapters are devoted to a discussion of teaching as a profession with a view of helping the prospective teacher decide upon a given phase of specialization.

While not a revision in a true sense of the word, this third edition enables the author to include many recent developments in the field of education and also add new titles to the extensive bibliography found at the end of each chapter.

It is unfortunate that a book filled with a wealth of valuable material and so well written and organized should ignore the spiritual values that are inherent in any educational program. Perhaps this policy is satisfactory in regard to the public schools. But, this notion of absolute neutrality in the matter of moral training does not make the book appropriate in Catholic teacher training unless the students are given ample supplementary in-

struction to combat the neutral and in some cases materialistic points of view. It is doubtful if the Catholic teacher could accept the author's point of view when he writes on page 373: "The right to academic freedom does not give the teacher the right to be an eternal propagandist for any doctrine, creed, or dogma; if he must propagandize, he should 'hire a hall' or 'publish a tract.' His obligation is fundamentally 'to teach rather than advocate.'"

FRANK J. DROBKA.

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MIDNIGHT CALCULATOR by Rev. James O. Patterson and Rev. George E. O'Donnell. Philadelphia: Patterson and O'Donnell, 1950. Pp. 84. Price, \$2.00.

Many modern devices of convenience are not designed to help us keep the laws of the Church; this one is. It is intended to keep Her members, particularly the clergy, up to the minute on the question of time. *Midnight Calculator*, however, will not keep one on time for Mass, nor will it be of much service in settling differences regarding rectory curfew. But, it will help in interpreting the Church's law concerning the midnight fast before Holy Communion. The *Calculator* is simple to use, though its preparation involved accurate knowledge of astronomy, mathematics and Canon Law. It contains elaborately detailed tables of local mean time and local true time for every day of the year for nearly all places listed in the Official Catholic Directory for the United States. For extra convenience, inserted in the book is a pocket calculator which enables one to find the true time for any particular locality on any particular day of the year by simply turning a small disk which operates within concentric circles. People who want to know the time (and who doesn't?) will find this timepiece a jewel.

THOMAS OWEN MARTIN.

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The Catholic University.

— BOOKS RECEIVED —

Educational

Briggs, Thomas H., Leonard, J. Paul, and Justman, Joseph. *Secondary Education*. Revised ed. New York: Macmillan Company. Pp. 468. Price, \$4.00.

Ciklic, Pedro. *Caracterologia, Principos Y Metodos De Una Psicologia Practica*. Cordoba, Argentina: Libreria Cervantes. Pp. 180.

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Cross, E. A., and Carney, Elizabeth. *Teaching English in High Schools*. Revised ed. New York: Macmillan Company. Pp. 550. Price, \$4.00.

Logue, Sister Maria Kostka. *Sisters of St. Joseph of Philadelphia*. Westminster, Md.: The Newman Press. Pp. 380. Price, \$5.00.

Marguerite, S.N.D., Sister M., and Beasley, Mary. *Teaching Advanced Third-Grade Reading*. Faith and Freedom Series. Boston: Ginn and Company. Pp. 174. Price, \$0.96.

Miller, Bruce. *Sources of Free and Inexpensive Teaching Aids*. Box 222, Ontario, Cal.: Bruce Miller. Pp. 34. Price, \$0.50.

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Eileen, O.P., Sister M., and Rankin, Katherine. *A Book of Kindness*. Faith and Freedom Literary Readers, Grade V. Boston: Ginn and Company. Pp. 372. Price, \$2.00.

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Lennes, N. J., and Maucker, J. W. *A Second Course in Algebra*. Second Revision. New York: Macmillan Company. Pp. 522.

Williams, Melvin J. *Catholic Social Thought*. New York: Ronald Press Company. Pp. 567. Price, \$5.00.

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